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The next **WORLD CONFERENCE** of the Fellowship, by kind invitation of the Indian Section, is to be held in **BOMBAY** from **28 December 1974** till **4 January 1975**.

Theme: 'Innovation in education to meet the changing needs of society and the individual'.

Accommodation overlooking the Arabian sea. Further particulars in due course.

Editorial

Our Fellowship began through the meetings of readers of the 'New Era' in Calais and elsewhere during the 1920s. It has survived, and would seem to justify its existence, on account of its continuing ability to bring the peoples of the world together. The great Tokyo conference in August 1973, immaculately organised by the Japanese Section, albeit from non-communist regions of the world, was a stimulating example. As well as paying tribute to the life-work of Kuniyoshi Obara (who was among us), and the blending of religious principles at Tamagawa, western participants caught a glimmering of ancient wisdom and ways of enlightenment through their visits throughout Japan, and through discussions marvellously substantiated by the talks of Inatomi and Langeveld.

The conference was memorable for the appearance in office of our new President, Dr Madhuri Shah, who added a seriousness and a sense of dedication which, we should like her to know, sustains its members in their own countries during the months and years of separation. Bombay in December 1974 geographically will provide a setting between East and West and, maybe, make possible a delving into the practices of Gandhian dialectic which will transcend both marxist politics and capitalist economics — the latter at the moment brought to a halt through a crisis of confidence. The kind of answers looked for, implying small scale organisation and autonomy of the individual, may have been hinted at in the article on Sarvodaya in this issue, and in the work of Schumacher on non-violent economics, whom we published twelve months ago.

This brings us to thank members of the Sri Lanka Section for providing a realistic picture of education in their country, and especially to thank Swarna Jayaweera, just about to take up a Visiting Fellowship at Columbia University, New York, who collected the material and who has written the note below on the Section itself.

These articles demonstrate that members of the Fellowship can learn much from each other and that the 'New Era' offers at least some means of elucidation and discussion. Along with a consideration of the Soviet article, the main general questions raised by those from Sri Lanka, would seem to have been put by Clive Peters (p.30). In detail, how far do we believe, even in the Sri Lanka context, that information and values must be prescribed? No longer in vogue to instil bodies of knowledge without the consent of the individual performing the exercise as on a military manoeuvre, do we now merely provide boxes — of — information — to — be — enquired — into? Where lies responsibility in determining **content** (see the very relevant articles by Elliott and Adelman and co. in December)?

In conclusion, we mourn the deaths in 1973 of George Lyward, A. S. Neill and Peggy Volkov.
A.W.

The National Education Society of Sri Lanka was inaugurated in October 1951 under the auspices of the Department of Education, University of Ceylon (then based in Colombo) by a group of people from both within and outside the University who were interested in establishing a national organization that was to be 'a non-political, non-professional, non-sectarian body devoted exclusively to problems in education.'

Among its main objectives was to study educational problems, promote educational research, publish papers, reports and journals relating to education, organize national and regional conferences, and seminars, to further international contacts and work with educational associations and institutions in Sri Lanka and abroad. It published a quarterly English Journal in the early days, and since the sixties Sinhala, Tamil and English Journals have been published annually. (Journal of the National Education Society of Ceylon, Department of Education, The University, Peradeniya. Rs. 3/-).

The Society was affiliated to the New Education Fellowship (the present World Education Fellowship) and thus had from the beginning the advantage of association with an international organization, it was on some occasions represented at the Annual Conferences of the NEF — in Germany in 1955, at Utrecht in 1956 and at New Delhi in 1959. Foreign exchange difficulties in Sri Lanka have however restricted such participation since the sixties.

Currently the membership is approximately 250 and its members are drawn from administrators, University Teachers' Colleges and school teachers and university post-graduate students. The Society's office bearers are representatives of the four campuses of the University of Sri Lanka (Peradeniya, Vidyodaya, Vidyalankara and Colombo), the Ministry of Education and the teaching profession. Its main activities at present are organising conferences and seminars with the assistance of visiting and local educationists, sponsoring in-service courses for teachers and publishing the three journals.

The challenge of English in Sri Lanka

Chitra Wickramasuriya

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No subject in the schools' curriculum is as controversial as that of the teaching of English. The failure to meet the great demand for fluency in English has made many professional and business people question the assumptions of the present programmes.

A variety of problems afflict the campaign to teach English — ambivalent attitudes arising from post-Independence nationalistic reaction (a phenomenon now greatly in decline), scarce resources to improve the physical conditions under which schools have to work, difficulties of teacher recruitment and deployment, and methodology. The teaching programme is ambitious and includes within its scope the entire school-going population from the age of nine: but the gap between expectation and achievement is great. Even of the comparatively small number that leave secondary school for higher education only a minority is proficient in English.

The questions raised are difficult to answer for sociological, political, economic and educational variables are entangled, and English continues to be taught in a climate of divergent attitudes and opinions.

Controversial issues

Who should learn English and at what age should it be begun? The Education Amendment Act of 1951 made the teaching of English obligatory in all schools from grade III onwards, but it has not been possible to implement this on the scale desired owing to the lack of teachers. And public opinion on the need for English varies.

What are the objectives in the teaching of English? The official view gives priority to reading comprehension, plus all round fluency including speech. But there are some advocates of a strictly utilitarian programme of reading comprehension only.

What methods of teaching should be adopted? The Transformational Generative Approach, The Reconstruction Method, Activity Method, bilingual teaching with one or two subjects taught in the English language or even total immersion have been proposed as substitutes for the officially prescribed and sponsored oral graded structural approach.

How far is it realistic to impose a uniform curriculum in

the teaching of a subject such as English which is sensitive to environmental influences? A uniform curriculum, with officially produced text books and teachers' guides is in operation. But opinion is gaining ground that courses should be differentiated according to the background experience of pupils.

The Need for English

Despite the controversy which rages with regard to goals, methods and organisation of teaching, the need for English is felt widely over the country as a whole. In addition to the social and cultural value which is attached to English on account of the status which it enjoyed in this country during the pre-Independence era, English serves also as the link language with the outside world. Above all, it remains the library language, the medium available to Sri Lankians for acquiring specialised knowledge in all fields of learning at post school level. Text books at these levels, except for few meagre translations, are available only in English. Hence it has not been possible to achieve the aim of conducting all higher education in the national languages. Courses in Medicine, Science, Engineering and Architecture are in English. To ease the transition from the native language at school to English at the University, first year lectures in these fields of study are given in both so that through simultaneous bilingual study students acquire familiarity with the variety of English required by their subjects. Only the Arts students receive all their education in their own languages. But they too require English for study in the library. Furthermore the new job-oriented Arts courses have introduced English as a qualifying requirement for the Degree. The present step taken to make English a compulsory subject for all teacher trainees likewise reflects the recognition given to English as the chief medium of continuing self education. Hence though Sinhala is the official language of the country and English is hardly ever a condition of eligibility for jobs yet the individual fluent in English is advantageously placed over the rest in the pursuit of

higher education as well as in securing jobs. It is true that in all spheres of employment there are positions which can and are filled by those without English. Nevertheless the fact remains that a person with English has a wider range of alternatives available to him particularly in the top and middle grades.

Change in the Status of English

For these reasons English has the distinction of being the subject most in demand and most widely taught.

Under British rule it was only the children of the affluent classes who enjoyed the privilege of attending the fee-paying English medium schools. Learning English was denied to the majority who were compelled through financial circumstances to attend the free schools where education was in the native languages. Whilst these children did not have the opportunity to learn English even as a subject, those in the English schools became thoroughly proficient through using it in their work and play throughout the day at school and supported at home too by parents who were themselves educated through English. A culturally divided nation has grown up as a result of this system — an English educated minority and the masses rather envious of the English education which had been denied to them.

Special Problems

From this situation springs a cluster of phenomena adding to the difficulties which in any case would attend the teaching of a non-cognate modern language on a vast national scale, non intensively, in a native language environment, in poorly equipped schools, and without sophisticated technological aids.

- 1a. The teacher educated in the English medium and coming from an English-speaking home has problems in comprehending the learning difficulties of pupils whose contact is limited to the English lesson.
- b. On the other hand the teacher who has learned English only as a subject at school and understands his pupils is often an uninspiring model for them.
2. The Schools themselves fall into two groups:-
 - a. The old English medium schools with well established traditions of English.

- b. Schools where English is a relatively new subject. Children attending such schools are almost exclusively first generation pupils with regard to the study of English.

On account of the variables introduced by this dichotomous situation, teaching English is a greater adventure than teaching any other subject. The preparation of schemes of work, writing text books, designing examinations, fixing targets and training teachers are all affected.

Teaching English

In spite of difficulties, teaching English is pursued enthusiastically. The text books officially prepared are supported by radio programmes though listening facilities are available only to a comparatively small number of schools. In-service training, refresher courses and workshop activity have become regular features. Supplementing the work at the centre is a variety of regional activity spear-headed by Circuit Education officers. In the effort to stimulate children's interest in the language, activity methods have been introduced in some areas culminating in annual 'English Days' where children from different schools meet to vie with one another in language competitions of various kinds. Some schools hold English camps.

Outside the educational establishment, too, opportunities are provided. A volunteer social service project to teach English to public servants was recently initiated by the Ministry of Public Administration. This type of class with volunteer assistance was first introduced by the Ceylon Federation of University Women on behalf of their fellow members who find themselves to be professionally handicapped without English.

Tuition in English is also provided in places of work, in government as well as in private establishments. Correspondence schools thrive on the demand for English and the failure of the school system to meet it.

Teaching English is a massive industry but without results commensurate with the money and effort expended.

Dissatisfaction with the present position

Poor results in the English teaching programme have underlined the need for a review of curricula and methodology.

1. Though practically all children learn English at school very few offer it as an examination subject for the GCE O level and still fewer pass it.
2. A significant number of teachers have commented on a marked decline of interest in English at grade VIII. Interest in English for its instrumental value revives after entry into the University for valuable time, which should be devoted to study in the area of specialisation, has to be spent in acquiring basic language skill.
3. Post school instruction in English is generally conducted at an elementary level despite the experience which students are supposed to have received at school.

It is small wonder that a distinctly ambivalent attitude towards English prevails on University campuses. Classes in English despite their elementary nature are popular and students are quite pleased with the progress they make. Excellent rapport exists between teachers of English and students. But at lectures in other subjects when readings from English text books are assigned students exhibit deep resentment, referring to English in their campus jargon as 'the sword' symbolically expressive of the menacing power it wields. Hardly a student would wish English to be removed from the curriculum and many wish it to be compulsory at the University though not as a condition of admission. A student without a proper command of English is obliged to depend almost exclusively on lecture notes and misses the joy of independent study.

Yet a visitor to the country is likely to carry away a totally different impression. His experiences would indicate a strong and a continuing tradition of English, for —

1. Street signs in English greet his eye wherever he travels.

2. He hears fluent conversation in English on buses, trains and on pavements; in offices, shops, factories, garages and in private homes.
3. He sees people from all walks of life buying English newspapers, magazines and books.
4. If he visits a University campus or one of the old English medium schools in the urban areas he would meet students who are competently bilingual, freely switching from the native language into English according to need, reading English books and well equipped in the language to compete even for entry into a University in an English speaking country. Some of them read English as the main subject of specialisation at Degree level. They enjoy English music and English films. Even in the rural areas are some well endowed schools where the more talented pupils would be able to converse in English though not as fluently as their urban counterparts.
5. All forms of professional services are available in English.

The Challenge of English

The adults who use English freely represent the colonial society whilst the efficiently bilingual children and youths owe their competence in English chiefly to their English medium educated elders. The English taught in school is primarily geared to the needs of first generation pupils of English and is not stimulating enough for children of the English educated class. Individual schools make certain adjustments to meet the needs of such children but not to the extent desirable.

Here lies a problem of course differentiation — how far it is in the national interest to provide a higher level course. It is a question which raises both educational and sociological issues.

Preserving the heritage of English is no doubt an educational problem, for without stimulation at school the standard of the minority will inevitably deteriorate. But the real challenge comes from the need to create new standards and new traditions of English in schools and in the wider society where none exist.

The education system has to a commendable extent succeeded in equalising educational opportunity and with it the chances of entry into higher education. If this opportunity is to become meaningful and yield the expected benefit and not be accompanied by a lowering of academic standards, the English-teaching programme must succeed in a majority of schools throughout the country. At least all students eligible for higher education must leave secondary school proficient in English. The University should be in a position to concentrate on higher level skills in the use of English.

Methodology

A viable methodology has to be developed. The methods now in use have been the target of sharp criticism from teachers in all types of school, the most frequent complaint being "What is taught today is forgotten tomorrow and the same structures have to be repeated day after day, year after year."

When the graded structural approach was first introduced in the 1950's it seemed to indicate a comprehensive base for preparing the new type of course which the teaching of English in its changed status as a foreign language and not as the medium of instruction in schools required. But in practice it has failed. It has led to the production of an unbalanced curriculum which over-emphasises certain kinds of linguistic experience and pays scant attention to others equally essential for language acquisition.

Experience over the years has shown that the structural approach suffers from a variety of shortcomings. For example:-

1. The absence of a definition of structure with a consequent proliferation of 'teaching items'. A theory which is structure and sentence based should provide criteria for determining what differences in sentences are 'structurally' significant, the precise nature of these differences their class characteristics and relationships. When no such considerations are taken into account in course construction, all features which make a sentence different from another

excepting those caused by content vocabulary are regarded as 'structures' and all such 'structures' are given equal rank as teaching items. In the process, a variety of grammatical phenomena get listed together as 'structure' — structure vocabulary, basic sentence patterns, transformational constructions, inflectional forms of nouns and pronouns, features of the verb system etc. When each term in a category is reckoned as a separate teaching item, and when in addition each such item is taught in a sentence as a 'sentence pattern', the lack of economy, the monotony and the unorganised nature of teaching that results may well be understood. It leads also to a failure to realise that different types of 'structure' require different patterns of teaching, drills and exercises, that some can be grouped and taught as sets, some in relation to other and that some items of so called 'structures' are no more than lexical items.

The structural approach in its development has been carried away by the attractiveness of the concept of sentence pattern and the variety of exercises possible through oral presentation. The approach has now to be freed from these excesses.

2. The subordination of all language exercises to the teaching of structure through the stages is prescribed by the theory.

As all exercises are structure-subordinated there is negligible place in the scheme for the teaching of reading in its own right and not merely as a device to 'consolidate' structure. Comprehension exercises are vitiated by the need to use them as media for providing practice of structure. Correlation has been carried too far and instead of being a virtue it has acted as a stranglehold. A judicious separation of skills is needed.¹

A wise separation of the skills would require the formulation of new principles of grading. Sequencing could start from the same base, move ahead for the purpose of reading and listening-comprehension and return spirally for teaching active production.

It is good reading which can attract pupils to the language. The need for more reading has been recognised officially and sets of supplementary readers to accompany the course book for each grade will be a feature of the revised scheme of teaching. The first set, attractively produced, is already available for pupils in grade VI.

3. The failure to recognize the first language as a valuable aid to teaching English. The first language would assist not merely in giving meanings of lexical items but would perhaps be the most effective means of indicating to pupils the circumstances, the contexts in which constructions are used. There would emerge a greater readiness even to profit from situational demonstration which would then serve as exercises in listening comprehension involving the use of contextual clues. Even in the teaching of composition the first language could help, as for example by providing the context of background. The possibilities are endless for an imaginative use of the first language.

If the first language is not given its due place and used rationally, it will yet play a part and possibly in a non-beneficial manner.

4. The failure to realise that the learner is an active intelligent person. He responds not merely in the way expected, but also actively in his own unique manner, from his background of experience. He not only responds but initiates. He is creative and uses his own strategies both to comprehend and to produce, using to the maximum his newly acquired skill and supplementing it with the knowledge he has of his native language. A realisation of this phenomenon must necessarily give new dimensions to teaching a language.

A revision of methodology is needed. But a balance requires to be maintained between preserving the many valuable features of the present courses of instruction whilst remedying shortcomings. Certain key concepts of the present approach need to be re-interpreted, gaps filled in and flexibility introduced.

1. Gosh, R. N. 'A case for the separation of the skills in the teaching of English'. CIEFL, Hyderabad.

Planned Qualitative Development in Primary Education

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1.00 Background Information

An analysis of the budgetary provision for 1970 in Sri Lanka reveals that 16% of the total recurrent expenditure and 5.7% of the total capital expenditure have been set aside for the provision of educational facilities. In the same year expenditure for education, both recurrent and capital included, was Rs. 502 million and of this Rs. 362 million or 65% was earmarked for improvement of educational facilities at the Primary Level. According to projections for the period 1971-1980, it is expected that the total educational effort in financial terms will grow at the rate of 5.4% over the ten years.*

Although this type of emphasis on quantitative expansion of education may have resulted in the relatively high literacy rate in the country, there is much concern over the large proportion of school goers that drop out even before completing the first educational cycle i.e. the Primary Level. For instance although practically all children of school going age are admitted, in 1965 only 50% remained beyond Grade 5 and at the normal rate of increase, only about 60% were expected to do so even in 1972. This, it is accepted, results in a tremendous wastage of resources and teaching effort.

In order to correct this situation and to ensure that maximum use is made of financial resources allotted to education, there is a concerted effort to provide more extensive and better facilities all round. The Teacher cadre is strengthened annually so that the many single and two-teacher schools in the remote areas may be better served. With a view to improve the quality of education provided, an annual output of 2,500 trained teachers is being supplied for 10 years in order to meet the estimated needs of trained teachers for Primary Grades together with 1 teacher per 5 class teachers for remedial teaching. As an interim measure, a 3 year correspondence course was initiated from 1972 providing an additional 2,500 trained teachers a year from 1975. The fact that provision for in-service education of teachers has risen from Rs. 1 million in 1968 to Rs. 1.5 million in 1971 is another indication of the awareness of the need for providing better education.

Education in remote inaccessible areas depends as much as on school buildings and teachers' quarters as on the teachers themselves. This need is being met as much as budgetary provision allows by putting up over 1,000 classrooms and over 100 teachers' quarters annually.

Library services are another means of providing equality of educational opportunity and this area is served by the supply of library books worth over Rs. 300 thousand to schools while about 200 teachers have been completely relieved of their teaching load in order to man the central libraries of educational circuits supplying books to all schools in each circuit. Budgetary provision is also made for providing small rural schools with equipment and instructional materials so that the parents are not burdened with the additional need for equipping the schools for effective teaching. To relieve the demands on poor parents, each pupil at the primary level is required to buy at most only 4 texts books, one each in 1st Language, 2nd Language where applicable), number and religion. The teachers too are provided with free teachers' guides for instruction in these and other curricular areas. In addition to these resources various mea-

sures are affected for providing student welfare services to needy children, in the form of free books which local government authorities provide, a free snack at mid-day and other amenities such as free spectacles and simple medicines needed in school. A large number of scholarships and bursaries is another feature of the school system and from 1973 the bursaries that were provided for able students in Grade 7 were to be awarded instead to students at the end of Grade 5.

Aid programmes from agencies such as UNICEF and UNESCO, CEDO and the British Council continue to be used maximally.

2.00 The Proposed Qualitative Development

While the expansion of education in quantitative terms is being undertaken on all fronts, there still remains the doubt that such measures are only a sufficient condition and can only provide the climate in which universal education may be a reality. It is argued that as a necessary condition the education provided should be challenging and meaningful enough to keep would-be drop-outs in school. The realization of this objective necessitates a general upgrading of the quality of education, the provision in school of a free atmosphere for discovering knowledge and using it, in place of regimented procedures and drills for imbibing it, and a change in the teacher's role from one of imparting chunks of inert knowledge to one of guiding its discovery when it is needed. Such an orientation to the teaching-learning process is based on the view that the teaching to which children are 'subjected' today is totally incapable of equipping them to be satisfied and adequate citizens of the world of tomorrow.

2.10 Rationale for Change

There will be many environmental changes which will make tomorrow's world a different place from what it is today. Some of them are the currently much-talked-of knowledge explosion which necessitates 'learning to learn' in place of 'learning facts', the increasing complexity of the world which demands of its citizens high levels of analytical and rational thought, the rapid rate of change in all aspects of living which calls for adaptability and

flexibility, dependence of man on automation and its monotonous consequences which has to be counteracted by development of human powers of creativity and the growing unwholesome and highly competitive spirit which must be checked by fostering of attitudes promoting co-existence and co-operation. In addition to these and other environmental changes, current investigations into the developmental stages of children have given the world new insights into the basis for children's manifest behaviour. A knowledge of the rationale for different behaviour patterns in children at various stages of growth may be used for devising appropriate and meaningful experiences (curricula) with a view to gain pre-determined educational objectives which would have to comprise the essentially valid components of present day objectives as well as new objectives consistent with the environmental demands of the future world.

2.20 Guidelines for Change

With these aspects in mind the following guidelines have been formulated for action programmes in quality improvement at the Primary Level in Sri Lanka.

2.21 Children learn willingly without undue effort when they are provided with meaningful experience in a natural setting, making abundant use of the environment familiar to them. Consequently the compartmentalized subject curriculum at the primary level should give way to a **set of integrated activities** which children may pursue freely according to interest and inclination.

2.22 Children pass through pre-operational and concrete operational stages during the period they are in the primary level of schooling. They will therefore learn actively through all their senses. This implies that the present roles of teacher as 'doer' and children as 'receivers' should change. Challenging **activity-based tasks** promoting guided discovery learning to catch the imagination and attention of young children are necessary.

2.23 Children should be given opportunities for **group-work**, so that they may learn through practical experience to gradually change their naturally ego-centric and competitive behaviour patterns to those of tolerance and co-operation.

2.24 The moral development of children should aim through practical situations to foster in them **an internalized attitude and value system** which will help them to be impartial and considerate of others.

2.25 In addition to planned physical exercises geared to healthy physical growth, free movement, role play, improvised music and drama and devices for thought stimulation should be used for **nurturing and developing creativity** in children.

2.26 Development of mathematical concepts in early

years should be realised through **activities related to the stages of development** through which children pass in temporal sequential order.

2.27 Subjecting little children to periodic onslaughts of formal testing should be replaced by a process of **continuous assessment** of their work by teachers **for purposes of planning future experiences for them. Each child** should be encouraged to **better his own previous record** rather than to beat others.

2.28 In planning a programme of work for qualitative development of primary education on the basis of guidelines set out above **the elegance of the planned organizational design should be sacrificed if necessary for its feasibility for implementation.** It should be remembered that an ideally efficient but highly accident-prone programme may not survive as well as a programme which is not so perfect but more practicable in terms of the personnel and realistic conditions of work available to it.

3.00 The Programme of Work

The programme of work will now be outlined in terms of its broad areas of activity, i.e. Curriculum Development, Related Action Research, In-service Education and necessary Information Flow.

3.10 Curriculum Development

3.11 Syllabus Revision (Content Specifications)

Active child-participation in a teaching-learning situation through integrated units of work is possible only if the content specifications in terms of specified syllabuses lend themselves to this form of treatment. The curriculum at the Primary Education Level has therefore, been envisaged as a 3-dimensional model, the dimensions being those of space, time and human needs. Through a consideration of various intersections of sub-components of these dimensions relevant to the interests of children at this level, eleven main themes have been identified as appropriate centres of interest which hold together the diverse treatments and emphasis that go into various subject disciplines. The final objectives of such a thematic approach is that the class teacher may use a single project for providing experiences in a number of curricular areas simultaneously to groups of children. The same themes are designed to be dealt with at a greater depth and complexity from year to year in a spiral format during the first five years at school.

3.12 Teachers' Handbooks (Teaching Specifications)

The syllabuses, though designed as separate units, may be used in an integrated and active manner, making provision for discovery learning by children and it becomes necessary that detailed suggestions for such uses of the material need to be available to the teacher. After the syllabuses have been made available to the schools, it is planned to provide detailed teaching specifications in the form of teachers' handbooks with suggestions for individual work by pupils.

3.13 Pupil Texts

The reader in the first language may be the only book available to rural children in Grade 1, and even in other grades of the primary level with maximum number of text books is 4. In order to make the reader as attractive to the child as possible both in terms of content and presentation, a sub-project has been started by the Educational Publications Department to produce readers in First Language annually for consecutive grades, starting with the book for Grade 1 in 1973.

This sub-project is mentioned here as it is of relevance for the total Curriculum Development Programme.

3.14 Exploratory Work — Tryout-Integrated Teaching
Another sub-project has been initiated in 1973 with a view to continuous assessment in adopting the material designed for integrated work in classrooms. An attempt is being made to get feed-back from trained pilot teachers in the form of suggested amendments and additions to the material provided to them. In addition, they will be expected to use the material imaginatively to provide challenging integrated experiences to the children and keep detailed records of the same.

3.15 Supportive Documents
Try-out of integrated curricular projects through activity-based group work in which children engage, necessitates a programme of continuous assessment of children's performance. Such an interrelated curricular programme with its unconventional assessment procedures involves production and use of a whole set of supportive documents for reporting and recording the practicability of the programme. A sub-project is now underway for design of several alternative suggested daily time schedules of work, teacher records in the form of broad schemes of work and bi-weekly plans of work, means of recording pupil progress and reporting to parents and guidelines for supervision and guidance of pilot teachers by administrative personnel such as Circuit Education Officers and Heads of Schools.

3.20 Action Research Programmes

3.21 Curriculum Design based on Child Development

The final goal in determining what should go into a syllabus should be the delimitation of a hierarchy of concepts, attitudes and skills in the particular discipline concerned. Two approaches are possible in any attempt to achieve this objective. On the one hand, a pre-conceived hierarchy of objectives may be decided upon by adults in terms of societal needs as well as those of the discipline concerned, while on the other hand, these objectives may further be experimentally tried out with children of the level for which they are intended and the hierarchy and content determined only as a result of such try-out. The second approach is indisputably superior to the first but has the disadvantage of being inevitably time-consuming and therefore, necessitating planning on a long-term basis.

The thematic approach enunciated earlier is of the first type and is recognised as an intermediate course of action demanded by the need for urgent revision of the huge mass of inert and unnecessary detail that is evident in the Primary School syllabuses of today.

A considerable amount of study in the form

of organized experimental work with children has already been undertaken in the area of primary mathematics, on the same lines as the Nuffield Project in England. As a basis for this Project, fundamental study of conceptual development in children has also gone on as a parallel activity, and it is hoped that as a long term project the experience thus gained may be used for trying out and developing a hierarchy of objectives in the form of pupil behaviours in other curricular areas, such as first language and science in the first instance. Such an investigation may later still be expanded to develop similar material for still other areas.

3.22 Feasibility Study — Non-graded Vertical Grouping

It is surmised that the number of drop-outs and repeaters in the first instance of the end of Grade 1 may partially be due to the fact that children spend a considerable part of the first year in being oriented to work with a group of peers in a social situation in school. This may reduce the time available for actual work specially in basic skill areas such as first language and mathematics and the children who are below average may thus be retained in Grade 1 a second year. In order to see whether this situation can be somewhat relieved by grouping the first two grades together, a feasibility study is being operated in a few schools with a non-graded programme of vertical grouping for the first two years handled by a team of teachers.

3.23 Programmed Learning Material and Diagnostic Tests

In the area of first language, a project has been initiated for analysing the Grade 1 reader, in Sinhala and Tamil, the two first languages and media of instruction in the country and for producing graded supplementary material for use with poor readers as an essential measure of remedial work. It is envisaged that a similar project may be initiated for use with material supplied in the elementary mathematics project. Such material will finally be used for possible development of diagnostic test material so that specific difficulties in these areas may be identified with ease.

3.30 **In-service Education**

Curriculum Development, especially at Primary Level, is less than half done if only the design of the material is completed. Even more than at the Secondary Level, the know-how for intelligent handling of the material by the teacher is as essential pre-requisite for effective provision of experiences at this level. A concerted attempt to bring about involvement and resourceful planning by teachers at the Primary Level is thus essential for successful implementation of the programme, especially in view of the outdated teaching methods currently in vogue at this level. A number of activities have been planned with a view to achieving this end.

3.40 **Information Flow**

In addition to the normal modes of information to teachers via circulars and official documents, publicity for the new approach to teaching-in order to win teachers' support for large scale try-out of these methods — is being given through a document published as a pamphlet in the form of a story about the experiences of a group of children at home and in school. As a supplement to the in-service projects planned at a central and circuit level, a programme of teacher education through radio broadcasts is planned. This will involve various modes of presentations such as discussions on methods of teaching, workshops for analysis of taped material and actual classroom situations. In addition, publicity and consequent public support for the total programmes of changes at the Primary Level will be achieved through use of media such as Parent Teacher Associations, Press, Radio, Periodic Occasional Pamphlets and Film Strips.

4.00 **The Future**

A programme of such wide scope as is envisaged in the preceding section demands a rigorous and constant evaluation at all stages and levels of its implementation. As a consequence of such evaluation it is envisaged that continuous amendment and revision of the programme will be made at Central Regional/District and Circuit Levels. It is hoped that such flexibility of design will ensure the realisation of the basic objectives of the pro-

gramme i.e. to make it possible for children in primary grades to gain expected knowledge, skills and attitudes through meaningful enjoyable and challenging activities. It is also hoped that teachers would gain experience and confidence through their own attempts to provide for such directed discovery learning by children. They would further be enriched by voluntary and free exchange of views on professionally satisfying experiences among their own ranks. These factors would then re-activate the potential ingenuity and resourcefulness of the teachers so that it might be possible to envisage as a far distant goal — a shift of emphasis from content specifications (syllabus) as an end in itself as is evident in schools today to the handling of content merely as a means for the promotion of usable skills and wholesome attitudes essential for life in a future world.

*Source: Loan Request to IBRD — Ministry of Education, Ceylon, February, 1971 — Page 302.

Reforms in secondary and technical education

Premadara Udagama, Ministry of Education, Colombo

Since the granting of universal franchise in 1931, political impact on education has acted with great force for the spread and development of education in the country.

Sri Lanka stands not far from developed countries in educational progress and achievement. This achievement is usually measured in terms of the high rate of literacy, which is about 91 per cent for the age group 10 to 24. It is also reflected in the fact that the Education system turns out enough and more personnel for the administration service especially for those at the professional level.

However, shortcomings are many, measured by any criteria of the contribution of Education to national development. Educational expenditure every year has been an enormous strain on the national budget. Nearly 6% of the G.N.P. is spent, and for the last 20 odd years the economy has not been able to keep pace with the high rate of growth of the labour force and provide for employment opportunities to those passing out of the education system. This has resulted in discontent among the students and the general public.

Our education system, which is basically designed to foster the formation of an elite, does not provide an education for the masses that would enrich the whole of the society by the teaching of usable skills and knowledge to all those who pass through the system. Hence, there was no 'fit' between the schools system and society. In other words, there were no apparent benefits to a large section of society from the vast expenditure on education. Even with this high expenditure, there was heavy wastage, especially in the rural and urban slum areas. Nearly 50% of the children did not go beyond the 5th grade in school in many parts of the country. In some districts, the drop-out began from Grade I itself. Repetition rates averaged about 20% in the first five grades.

Education is politics in Sri Lanka. The new Government, which came into power in 1970 had promised far-reaching educational reforms in every sector of the system. In the new structure we hope to provide elementary schools in virtually every village while an education programme meaningful for the masses will be offered in Grades 6-9.

Our curriculum reforms have made the greatest impact on Grades 6-9. In the grades leading up to the first public school examination — the G.C.E. O/L) — we too had the usual British type curriculum streaming into Arts, Science, Commerce and Handicrafts. We have replaced this with a common curriculum containing 10 subjects in grades 6-9. They are:-

1. Mother Tongue
2. Mathematics (New)
3. Science (Integrated)
4. Second Language (usually English)
5. Social Studies
6. Health and Physical Education
7. Aesthetic Education
8. Religion
- 9 & 10. Two Pre-vocational studies.

The rationale for this choice of subjects is that the school should provide —

- (a) Literacy,
- (b) Numeracy,
- (c) 'Sociacy',
- (d) Aesthetic Education,
- (e) Technacy (competence in relevant elementary technology).

This programme breaks away from the elite Science stream which used only to be provided in 750 of the nearly 9,000 schools in the country. Now nearly 6,000 schools teach science, mathematics and English to all children in Grades 6 and 7. The new programme will be introduced at Grade 8 in 1974 and Grade 9 in 1975. In 1975 the first batch of children will be sitting the new National Certi-



Sifting gems at Ratinapura

ificate of General Education. But the older stream of children will also continue to take the old G.C.E. (O/L) examination and these two examinations may have to run concurrently for 2 or perhaps 3 years.

Specific mention was made of pre-vocational studies. In spite of sophisticated physical plant, specially trained teachers and foreign expertise these never caught on in our school system. This is perhaps the first time that we have introduced pre-vocational studies for imparting relevant and elementary technical competencies to every child in the school system. As this is to be achieved by an exposure and simple participation in the world of work in which the child lives it has to be taught through activities that are found in the community. Pre-vocational study No. 1 envisages study of what we consider traditional handicrafts, like Wood-work, Metal-work, Ceramics, Weaving, Pottery, Home Science. For the second pre-vocational study we have given permission to the teachers to select a



vocation which is predominantly found in the local community. Many new courses in Agriculture, Fisheries, Rattan, Weaving Machine mending, Fibre industries etc., have been organized in the grade 6 activities last year. We have stressed the fact that this is not a vocational education for the under-privileged or the child with low intelligence. These subjects are taught solely to introduce the child to the knowledge, skills and attitudes that pertain to one or more vocations obtaining in his community. The intention is not that he should take up one only of these as his career, but that, whatever career he follows, the skills and attitudes he has gained will come in useful. It is also an introduction to a culture of work imparting values regarding the dignity of labour. It would provide an opportunity for the community to benefit from the school in the improvement of the vocations found in the community through the science, mathematics, commerce, etc. that we teach. The response from teachers has so far been very encouraging, but we have to go a long way to make the pre-vocational study programme a success in all the schools in all the parts of the Island.

Other new aspects of this revised curriculum are the introduction of new Mathematics, integrated Social Studies and Aesthetic education and the teaching of English as a Second Language. With nearly 150 years of English education, only 6 per cent have a knowledge of English, but we hope to impart at least the simple comprehension abilities in English to much larger numbers under the new programme.

Technical Education

As in many other areas, in Technical Education too, we have blindly copied England. One of the earliest institutions — The Technical College at Maradana — was started in the last quarter of the 19th century, and even today it turns more or less in the same mould as it was cast by its founders. At present, there are 12 Institutions providing technical education in the country. Six of them are Polytechnical (Senior Technical Institutes) and 5 are Junior Technical. The College of Art and Art Crafts make the total 12. There are 6 more

Technical Colleges under construction, but these will not come into operation for a while because of the non-availability of foreign exchange for the purchase of equipment. The Technical Institutes and the Universities provided for training at professional level as well as the middle range technician and skilled craftsmen levels. Now, for the first time the nation is faced with unemployment among technicians and craftsmen who have been produced by these Technical Institutes. There are a number of shortcomings in the structure in Sri Lanka. One obvious weakness arises from the fact that almost all the courses are replicas of programmes that obtain in the industrialized countries of the West, particularly England. These courses have not taken note of the cultural and social problems of technical development in our country, nor do they cater to the needs of the major part of employment profile that obtains in our country. Furthermore, the training of these technicians and others does not give the majority social commitment or knowledge about their society.

The curricula have seldom taken into account the work styles, attitudes, social and cultural problems of our working population. Technical Education has been superimposed on a basically peasant society, and like the English Law remained alien to the life of the people. The products of technical education were at home only in the large commercial and industrial establishments set up with Western capital. Even when they were employed in Government Departments such as Irrigation, Surveying and Public Works, this attitude left a wide gap between them and the people they were expected to serve. Another difficulty is that we have not looked ahead to the changing scene in the use of appropriate Technology in our society. We still continue to train our men in the use of heavy equipment and most modern machinery for construction and industrial purposes.

Commencing from 1974 several reforms are being introduced in the field of technical education in order to change this colonial pattern. Mother Tongue, Mathematics, and Social Studies are being introduced into the curriculum time in all courses. We hope there-

by to give every technician and craftsman a simple understanding of the society in which they have to work. Lately we have planned to organize a variety of new courses to meet the development needs of the country taking into account the varying conditions from region to region. The designing of these courses demands a forward looking approach so that the future needs of Industry, Agriculture, agro-based industries and the like may be met. This is to be done on a regional basis. In other words, we are hopeful that each Technical Institute, besides providing basic courses, will design their new courses to meet the demands of the economy of the region.

Senior Secondary Education

One more word about the Secondary schools that are being planned for the future. They will have two grades as at present. Of course, the duration of the total school system has been reduced by one grade from 12 years to 11. Hence, the last two grades in secondary education will be grades 10 and 11. The courses in these two grades have not yet been worked out in detail, but a Committee has been appointed to go into the planning of the curriculum at this level. They will have one part common to all consisting of First Language, Second Language, Quantitative Method and Social Studies, and second part containing both academic and vocational

components reflecting a group of occupations. It will be noted that this reform in the Senior Secondary curriculum takes one more step in the implementation of a strategy whereby the boundary between General education and Technical/Vocational education fades out.

In 1974, a new experiment is to be tried in a selected number of secondary schools in the outlying areas to take in those children who have dropped out of school or who have not qualified at the G.C.E. (O/L) into some short vocational courses. The duration of these may vary from a few weeks to 6 months. They will cater for skills the child would need in self-employment, or employment in any vocation found in the community. This will be tried out on an experimental basis in 1974 so that by the end of 1975, when the new reforms complete the first cycle, we will be able to organize some intensive vocational training classes for children who have had a pre-vocational course for 4 years. We hope that the new structure and curricula in the secondary schools and Technical Colleges will make the youth emerging from these institutions look critically and scientifically at the many social and economic problems in a developing society like ours to provide the guidance and leadership for its growth in every form.

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The Ceylon Association for the Advancement of Science, School Biology Project

S. L. James

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The Ministry of Education, using only its own staff, has been engaged since 1957 in revising the methods of Science teaching in schools and in developing curricular materials for use in Sri Lanka. This does not mean, however, that other new curriculum projects are superfluous. Continuous critical thinking in evaluation and revision should go on uninterruptedly.

In 1961 the Ceylon Association for the Advancement of Science (CAAS) accepted an offer from the Asia Foundation for designing a Science course suited to Sri Lanka. A sub-Committee of the CAAS recommended that a project should be set up for revising the biology curriculum at the General Certificate of Education, Ordinary Level G.C.E. (O/L). The reasons for choosing this level were that (a) biology is so intimately bound with the actual environment of the pupil and (b) the G.C.E. (O/L) Examination is the terminal for most of our students.

The CAAS appointed a School Biology Committee in 1963. The School Biology Project (SBP) commenced its work in 1964. This is the first curriculum study in the island which included botanists, zoologists, agriculturists, medical men and scientists of other disciplines from the Universities and from the public and private sectors as well as educational administrators, experienced teachers and laymen interested in Science, working together as a team.

Before the Committee started its deliberations, the Director of SBP visited a sample of schools in order to study school biology teaching at first hand and went on a study tour abroad. He visited the Biological Sciences Curriculum Study (BSCS) in the USA and observed the BSCS adaptation work in Tokyo, Manila and Bangkok.

A

1.00 AIMS

A concise policy statement on the aims of the Project was set out in a working paper. The methods of teaching were to be based on discussions and purposeful activities. Attention was also drawn to (a) the use, wherever possible, of local biological materials in teaching biological types and functions (b) the development in the pupil, not merely of knowledge of a body of facts and theories, but of an understanding, within the framework of contemporary biology, of the processes of science (c) the use, wherever possible, of simple inexpensive apparatus which can be made in the school itself, (d) the formulation of a detailed scheme of work (and ancillary material) for teaching and learning biology at the G.C.E. (O/L) and (e) cooperation with teachers so as to create a group of persons who are keenly interested in translating into practice the aims of the Project. The Committee felt that applied Biology should be included in the course, and that the knowledge gained by the pupils should be relevant to the life and needs of the country.

A special working paper on the biological aspects of the public services was also produced.

2.00 MATERIALS

2.10 The Teachers' Guide

The writing of the guide was the cooperative effort of a group of University dons and School teachers — graduates and secondary trained teachers. An important feature of this guide is that it spells out the **main** ideas to be taught in the various lesson units and provides a framework within which each unit may be sequentially developed in the classroom. The latter was not intended to shackle either the

teacher or the students; it was intended solely as a guide to them — it was hoped that by following the sequence suggested therein, they would discover and develop each idea for themselves. This technique was based on the format of the BSCS Special Materials, now known as Patterns and Processes.

2.20 Students' Materials

These were produced along with the Teacher's Guide by the same team. The materials consist of (a) reading matter (b) laboratory exercises (c) analyses (d) programmed material (e) drawings, sketches, pictures, charts, graphs, maps and (f) quizzes.

2.30 Biological Discussions for Ceylon Classrooms (originally titled 'Problems')

This volume contains 44 discussions on a miscellaneous collection on biological topics. They are based on biological work done in, or pertaining to, Sri Lanka. The main accent is on various aspects of scientific method. It also aims at showing biology as a study which is relevant to Ceylon.

2.40 Ceylon Biology Notes (Originally titled 'Gleanings from Biological Work done in Ceylon')

At present there is in Sri Lanka a wide gap between local researchers and school teachers. Practically none of the research work gets to the teacher or the pupils. This volume attempts to bridge the gap and also serves as supplementary reading material for the Course. This helps it to achieve one of the aims of the Course viz. the teaching of biology with special reference to Sri Lanka.

3.00 TRIALS

3.10 Feasibility trial of the SBP materials, 1967

Five schools were selected to test the feasibility in the classroom of using certain sections of the Project materials which (a) are not found in the syllabus of the Ministry of Education and (b) are found in that syllabus but are treated very differently in the SBP course.

The Director, Coordinator (as Secretary),

members of the University staff and the teachers were present at 27 demonstration lessons. Feedback was obtained.

3.20 Trial of the full SBP Course leading to the G.C.E. (O/L) Examination, 1969

The main aims of the trial were to test the feasibility of the materials including the time-factor, in the real classroom situation of different types of schools. 23 classes in 16 schools took part in the trial (18 classes in the Sinhala medium and 5 classes in the English medium).

A similar full course trial was conducted during 1969-1970, in schools which took part in the first trial.

B

1.00 OUTCOMES

1.10 The CAAS, SBP, Research Group

This investigational group grew within the Project out of a set of biology teachers and school pupils in the Kandy area who undertook simple research activities. This group began its activities in 1971, meeting on Wednesday afternoons during school term-time, in order to present and discuss investigational work which was in progress or which had been completed by the participants. Its meetings are normally held in the Faculty of Medicine of the Sri Lanka University, Peradeniya. So far 83 meetings have been held.

1.11 The Revision Committee of the SBP is producing a volume of exercises based on the research projects published by the SBP Research Group. This volume will have 2 sections (a) exercises which could be used for class activities and (b) exercises purely for class discussion.

2.00 Asian Association for Biology Education (AABE)

The SBP was one of the prime movers in proposing that an Asian Conference on biology education and curriculum study be formed. A planning Conference was held in Sri Lanka in 1965, which was attended by 4 delegates from the SBP and 3 from the Republic of the Philippines. Subsequently four

conferences have been held — in Manila in 1966 and 1971, Tokyo 1968, and Jerusalem 1972.

3.00 The Hon. Director of the Project, Prof. V. Basnayake, was invited by the UNESCO to be a Consultant at the Regional Workshop on 'Family Life and Population Education' held in Bangkok (Sept.-Oct. 1971). He was also invited by the same agency to be one of the biology teaching experts at the National Institute for Promotion of Teaching Science and Technology for nine months (Bankok 1972).

The SBP was the first curriculum study in Sri Lanka to include the concept of Population Education in a biology course. In the main course, under ecology, a number of ideas deal with the concept of Population study. The volume 'Biological Discussions for Ceylon Classrooms' has ten topics on population. A number of topics in the volume 'Ceylon Biology Notes' deal with population study.

4.00 **SOME NEGATIVE ASPECTS & COMMENTS**

4.10 Inadequacy of staff at the Head Quarters of the Project was a great drawback. This situation prevented the Project (a) selecting a bigger and representative sample of trial schools from different parts of the central region of the island, (b) personally supervising and evaluating the feasibility of teaching the materials and (c) conducting all the progressive evaluation tests in the trial schools.

4.20 **Feedback**

(a) One of the main purposes of the Trial Teaching team meetings was to obtain information from teachers regarding the usability of the materials in their present form. One of the items on which information was sought was the time taken to teach the various parts of the course. These meetings were held at the end of a normal school day. This prevented a few teachers from attending these meetings regularly. (b) Every teacher was provided with feedback forms on which suggestions for revision were invited. These forms had five columns in which the date, topic, usability, time taken to teach the topic and suggestions for revision were indicated.

The forms were returned by the teachers at the weekly meetings of the team or posted to the SBP office. Some of the comments made by the teachers were of too general a nature which suggests that the Project should have prepared a more specific feedback form for obtaining important data for revision.

4.30 The Project materials may not get into the school system directly. These materials were originally prepared for the G.C.E. (O/L) course in secondary schools. In the educational schemes which were introduced by the Government in 1972 for Grade Six, there will be no biology as a separate subject; instead biological topics will be taught as part of the integrated science course from Grade 6-9 and Grade 10 will be abolished. It is perhaps not unreasonable to suggest that the Project materials can serve as source material for the biological topics in the new integrated science curriculum.

4.40 The School Biology Committee of the Project had representatives from the Curriculum Development Centre and other departments dealing with Science education in the Ministry. The Director of the Project extended an open invitation to all persons in the Ministry involved in curriculum designing and the Circuit Education Officer in charge of Science. There was, however, lack of coordination between these institutions on the one hand and the SBP on the other.

5.00 The Project owes a great deal to the numerous agencies and persons who without any remuneration readily extended their help and cooperation in many ways, not the least of which are the generous provision of literature and the personal sharing of their experiences with it. Particular mention must be made of the Asia Foundation, the Ministry of Education including the Department of Examinations (which provided a separate biology paper for the SBP in the National G.C.E. (O/L) Examination during the two trials), the Regional Director of Education (Central Region), Heads and teachers of the trial schools, University teachers, curriculum designers, educationists and the National Science Associations of the different parts of the world.



Basketware and sunhats at Kalutara, a basket weaving centre 26 miles south of Colombo

Teacher education in transition

Swarna Jayaweera

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It would hardly be an exaggeration to say that teacher education in Sri Lanka is entering a new phase after long years of stagnation. The existing structure which is a product of colonial educational policy and practice is being increasingly assailed as an anachronism in an age of rapid educational reform, just as its prototype in England is currently an area of controversy and change.

The Past

Modelled on the teacher training colleges in England, the nineteenth century training schools in Sri Lanka were utilitarian institutions with no academic or social prestige. In addition, linguistic differentiation, which was an invidious feature of the entire educational system, had a deleterious effect on teacher training institutions too. The English Training School opened in 1903 had the prestige attached to all English medium institutions, while the training schools which functioned in the local languages, Sinhala and Tamil, were an under-privileged section. A wide gulf existed between the two types of training institutions with regard to the academic attainment of entrants, the curriculum and prestige of the institutions, and the employment and salary prospects of the products of these schools.

After Sri Lanka regained political independence in 1948 and the mother tongue became the medium of instruction in the schools in the next decade, this linguistic division ceased to have any validity and an English medium teacher training institution became superfluous in the context of educational needs. The Swabasha¹ Training Schools were accordingly renamed Junior Training Colleges preparing teachers for elementary classes, and the English Training School became a Specialist College training teachers in specific subject areas for the secondary schools, such as science, mathematics, Eng-

lish as a second language, handicrafts and commerce.

The change in nomenclature did little to improve the educational and social status of the former Swabasha Training schools for they still remained the 'poor relations' of the system. As in many other developing countries the Specialist Training College was designed to meet secondary school staffing demands which could not be satisfied by graduate teachers. In Sri Lanka it also inherited the advantageous position of the English Training School vis-a-vis other training schools.

A second source of teacher supply has been the University, which since its inception as a University College in 1921 had provided the secondary schools with graduate teachers in various specialities. In 1949 a Department



University of Sri Lanka, Peradeniya

Table 1: Classification of Teachers by Qualifications

	1946	1950	1955	1960	1965	1970
Trained Graduates	173	288	474	810	959	1,133
Untrained Graduates	606	1,207	1,763	2,991	5,777	7,052
Trained teachers with secondary education	7,395	10,535	15,975	23,162	33,240	41,760
Certificated Teachers ³	11,291	16,275	15,300	14,441	23,366	19,295
Uncertificated Teachers	6,285	8,589	14,800	28,701	28,639	23,916
Total	25,751	36,894	48,312	70,105	91,981	93,156

Source: Annual Administration Reports of the Department of Education.

**Table 2: Classification of Teachers by Qualifications
(by Percentage)**

	1946	1950	1955	1960	1965	1970
Professionally Trained Teachers as % of total number of teachers	29.3	29.3	34.04	34.05	37.1	46.0
Trained and un-trained graduates as % of total number of teachers	3.02	4.05	4.6	5.4	7.3	8.8
Trained graduates as % of graduate teachers	22.2	19.2	21.2	21.2	14.2	13.8

Source: Annual Administration Reports of the Department of Education.

of Education was created in the University of Ceylon to provide post-graduate professional and academic courses in education, and similar courses were started subsequently at the newer Vidyodaya and Vidyalkankara Universities. The University of Ceylon, Peradeniya, also pioneered an undergraduate course in education in 1964 — a concurrent academic and professional course leading to a Bachelor of Education degree — and similar courses have since been instituted at other campuses. Numbers following university courses in education have never been very large due to inadequate staff and accommodation.

Enrolment in Teachers' Colleges increased from 992 in 1944 to 5,568 in 1967,² and the colleges increased in number from 24 to 28. The limited impact of teacher education programmes on the quality of teachers is however reflected in the data presented in Tables 1 and 2.

The Present

In the last two or three years a sustained effort has been made to improve the professional qualifications of the teaching force. The policy of giving priority to the training of unqualified teachers has led to a rapid increase in enrolment in Teachers' Colleges

Table 3: Student enrolment and admissions in Teachers' Colleges

	Male	Female	Total	% Female
1967 enrolment				
General Teachers' Colleges	2,757	1,280	4,037	24.4
Specialist Teachers' Colleges	825	706	1,531	45.5
Total	3,582	1,986	5,568	35.7
1972 enrolment				
General Teachers' Colleges	1,362	3,802	5,164	73.6
Specialist Teachers' Colleges	1,468	1,692	3,160	63.5
Total	2,830	5,494	8,324	66.0
1973 admissions				
General Teachers' Colleges	394	3,071	3,465	88.6
Specialist Teachers' Colleges	673	1,124	1,797	62.5
Total	1,067	4,195	5,262	79.7

Source: Ministry of Education

and to a change in the student composition of these institutions. These Colleges have ceased to provide pre-service or second-level vocational courses to school leavers, and are now geared to the professional training of teachers in service. The majority of the students, therefore, belong to an older age group and have had considerable teaching experience. As women constitute 70% of the large body of untrained teachers, their numbers in these Colleges have increased to the extent of reversing the sex-ratio over a period of five years (Table 3).

General Teachers' Colleges, which are the former Junior Training Colleges, have been reduced to twenty in number and the Specialist Teachers' Colleges have increased their number of eight as new areas in the school curriculum began to receive emphasis both before and after the 1972 school reforms. These Specialist Colleges now provide courses in science, mathematics, English as a second language, handicrafts, commerce, agriculture, aesthetic education, home science, physical education and special education (i.e. for the handicapped).

As a further step towards clearing the backlog of professionally unqualified teachers correspondence courses have been introduced at two levels: (i) second-level teacher education courses and (ii) post-graduate Diploma in Education courses. Meanwhile the Curriculum Development Centre organizes in-service courses for teachers both at the Centre in Colombo and through a network of 'master teachers' at regional level.

The present phase in the organization of teacher education with its commitment to an accelerated programme for the training of unqualified teachers has contributed to the qualitative improvement of the teaching force. It was nevertheless intended to be a temporary strategy and has not brought about any major change in the structure or content of teacher education. With the completion of this 'emergency operation' within the next few years, teacher education faces a new era in which its role acquires a special significance in view of the changing needs of the educational system.

The Future

While no 'predictions' can be made at a time

when economic issues are apt to overshadow educational planning in Sri Lanka, a few 'sign-posts' to change are already visible.

- (i) The future development of teacher education has to be considered in relation to the school reforms instituted in 1972. It is envisaged that as a result of the implementation of these phased reforms the school system in 1977 will consist of three sections — (i) primary — grades 1-V (6-11 years); (ii) junior secondary — grades vi-ix (12-15 years) and (iii) senior secondary — grades x-xi (16-17 years). Stages (i) and (ii) will provide an integrated common education in ten subject areas, leading to the National Certificate of General Education, after which students either leave school to seek employment or to join vocational training programmes, or enter the senior secondary school. Admission to tertiary education institutions will be on the basis of performance at the National Certificate of Advanced Education — the terminal point of the secondary school programme. This system replaces the present structure in which students at the end of Grade 8 select different curriculum streams leading to the General Certificate of Education, Ordinary and Advanced Levels.
- (ii) The goal of an all-graduate teaching profession is linked very closely with the future expansion and direction of university education. In Sri Lanka the potentialities of university education courses have not been sufficiently exploited as the projections in the Medium Term Five Year Plan for Education⁴ reveal. A proportion of the large enrolment of students in university arts courses could be channelled to B.Ed. courses to meet the needs of the junior and senior secondary schools in fields such as social sciences, humanities and mathematics. The projected expansion of university science courses⁵ may supply the demand for mathematics and science graduates during the next decade.

Immediate staffing needs, however, indicate that Teachers' Colleges will continue for some time to play a key role in meeting the needs of

- (a) junior secondary schools for mathematics, science, English, commerce and agriculture teachers — areas in which university output is very small; and in handicrafts, home science, aesthetic, physical and pre-vocational education, which are presently relatively neglected areas even in second-level vocational institutions and are totally unrepresented in tertiary level institutions.
- (b) the large number of school leavers with vocational expectations of joining the teaching profession but with no facilities or aptitude for higher education. **This group will form the nucleus of teachers' college** — students seeking to teach in the primary school or in any of the junior secondary curriculum areas referred to earlier.
- (iii) The present teacher education system has within it many anomalies, outworn traditions and practices and deficiencies that are currently under review.
 - (a) The irrational distinction between Specialist and General Teachers' Colleges, which is a survival from the past, is the cause of much of the frustration in the General Teachers' Colleges. A unified system of Teachers' Colleges, specialising perhaps in infant or primary teaching or in specific subject areas but functioning as equal partners in a common educational enterprise can do much to satisfy the psychological and educational needs of future teachers.
 - (b) The tradition of recruiting teachers with G.C.E. (O/L), and the low and varied level of attainment among entrants to Teachers' Colleges in general and to General Teachers' Colleges in particular has been res-

possible for the academically inferior status of these Colleges. In view of the 'explosion of knowledge' in modern times and its impact on the content of education, it is inevitable that Teachers' Colleges must function as tertiary level institutions in the new education structure, drawing their students from the products of the senior secondary school with prescribed qualifications at the National Certificate of Advanced Education examination.

- (c) Tertiary education institutions require staff with higher education qualifications. Unfortunately past traditions of recruiting staff to Teachers' Colleges have resulted in a substantial proportion of non-graduate staff in General Teachers' Colleges (61.7%) and in Specialist Teachers' Colleges (42%). While the present policy of recruiting staff chiefly at graduate level may help to correct the imbalance over the years, the provision of higher education facilities for mathematics and science non-graduate staff in particular should accelerate quality improvement in both Teachers' Colleges and schools.
- (d) The existence of a number of institutions of different sizes, some of them too small to be viable institutions, ensures only minimal facilities within each college. Fewer institutions, geographically dispersed but sufficiently large to facilitate maximum utilization of the limited financial resources in the country may be more feasible as well as fruitful.
- (e) The curriculum of Teachers' Colleges has been revised in the recent past but its organization is still reminiscent of post-elementary education in the early twentieth century. New curricula has to be oriented towards broader perspectives and greater flexibility.

- (f) The most radical change has to take place in the social climate of the Teachers' Colleges. Such a change should seek to liberate these institutions from their narrow heritage of regimentation and to transform them into a free and educative society in which both organization and content is geared to equip the teacher with the basic skills necessary to perform adequately his role as a teacher, as an active participant in national development and as a responsible leader in his community.

References

1. Swabasha means local languages. In the colonial era these schools were officially known as Vernacular Training Schools.
2. Annual Administration Reports of the Director of Education.
3. The category of certified teacher covered those who sat for a teachers' examination but received no professional training.
4. Medium Term 5 Year Plan for Education 1973-77, Ministry of Education.
5. *ibid.*

The 'New Era' is now on sale at some bookshops in England:

Dillon's University Bookshop Ltd., 1 Malet Street, London. WC1E 7JB.

Dillon's Nottingham University Bookshop Ltd., University Park, Nottingham, NG7 2RD.

Students Bookshops Ltd., University of Keele, Staffs. ST5 5BG.

Secretaries of other Sections are invited to arrange to follow suit throughout their country.

Sarvodaya

Development from the Village Up

The Sarvodaya Shramadana Movement is working to help the people of Sri Lanka to build a new society — from the village up.

The path to this new society and better life begins with the ‘awakening’ (Sarvodaya) of individuals, families and communities to their own potential. A major aspect of this awakening is helping people to understand that they can make and carry out their own ‘development plans’ to meet their own needs and that they do not need to be mentally and physically dependent on what is handed down to them by distant bureaucrats and politicians.

This awakening of individuals, families and communities provides the life force for the Sarvodaya Shramadana Movement, which since its birth in 1958 has grown until it now involves thousands of individuals and approximately 500 villages, all over the island of Sri Lanka, in both Sinhala and Tamil areas.

SHRAMADANA CAMPS ARE A MEANS NOT AN END

Villagers wishing to be assisted in the awakening of their village by Sarvodaya are visited by some of the Movement’s staff members and together they identify the biggest or most pressing ‘felt need’ of the village that could be met by physical labour. This may be the desilting and restoration of an ancient irrigation tank (water reservoir), the construction of a new tank, the cutting of a new road or the rehabilitation of an existing road, or a similar manual work project.

Sarvodaya then helps the village to organise a big Shramadana (‘voluntarily working together’) camp or work-camps in order to tackle this project, using the labour of local villages, reinforced by the villagers from other villages already involved in the Movement, and by Sarvodaya volunteers from towns and cities.

A strict code of self-discipline is followed in these Shramadana camps with six to eight hours of each day devoted to physical work, and three to four hours to education through dialogue, song and dance.

The purpose of these shramadana camps is to catch the attention of the villagers, to demonstrate to them that some of the solutions to their problems lie in their own hands (literally and figuratively), and to prepare the ground for the real process of awakening which begins even while the camp is in progress.

BUILDING ON THE SHRAMADANA CAMP FOUNDATION

Beginning during the Shramadana camp, various village organisations — a children’s group, a young people’s group, a women’s group and a farmers’ group — are created and then steadily developed. These organisations are the basis from which the village can begin to develop itself. Through these organisations, villagers can discuss with each other and then, if necessary with the representative village council, their problems, needs and wishes, and together they can take whatever action is required. Very often, they find that by planning and working as a group they can meet village needs which, although simple, had remained unmet for years — for example, rehabilitating village roads and irrigation facilities.

A PHILOSOPHICAL BASE, EXPRESSED IN PRACTICAL ACTION

These groups, with the help of Sarvodaya staff members, also spend time discussing the Sarvodaya philosophy — a Gandhian philosophy which incorporates elements of Buddha-Asoka tradition (Buddhism is the predominant religion in Sri Lanka) and other major religious, and pre-colonial Sri Lanka rural culture. This philosophy stresses four basic values — loving kindness, compassionate action, unselfish joy, and equanimity

supplemented by sharing, pleasant speech, constructive action and equality. The major long-term goal is non-violent social change which will awaken everyone to live by these values.

The Sarvodaya path to this goal is not ivory tower philosophising but a very practical programme of rural development carried out by the villagers themselves, assisted by Sarvodaya's resources of workers, skills, facilities and funds and making use of the Government's assistance where available and relevant.

TRAINING GEARED TO VILLAGE NEEDS

At Sarvodaya's headquarters, Meth Medura, at Moratuwa, about 20 kilometers (12 miles) south of Colombo, the Movement offers training for village people in agriculture, carpentry, metal work, bamboo and rattan work, arts and crafts, batik making, photography, printing, community leadership and running pre-school care centres, all skills either needed in villages or for which there is an employment market. More than 200 trainees now live at Meth Medura.

Sarvodaya has 200 hectares (500 acres) of land at Tanamalwila, (about 270 kilometers, 167 miles from Colombo) which it is still clearing. Eighty hectares of this land will be used for giving agricultural training, and 120 hectares for creating a new Sarvodaya rural community. Sarvodaya also has eight smaller farms of from 10-20 hectares in different parts of the country, which are also used for training purposes.

All of these training courses, which range in length from 4 months to two years include training in leadership and other informal skills of use in village development and also considerable discussion and practice of Sarvodaya philosophy.

In addition to these training courses, Sarvodaya organises shorter seminars on 'development education' and every weekend runs from four to six courses in different parts of the country on the organising of Shramadana camps.

MORE THAN TRAINING IS AVAILABLE

However, Sarvodaya can offer more than just training courses to any villages joining the more than 500 already linked with the movement. Full-time Sarvodaya field workers are available to help villages solve their problems. Villages can borrow money from the movement to clear existing crippling debts to money-lenders and to begin cooperative ventures.

Sarvodaya has now become known in many other countries and its founder A. T. Ariyaratne (who serves as Sarvodaya's Organising Secretary) frequently responds to invitations from other countries to explain the Movement's philosophy and activities. This has had two major results, the creation of Sarvodaya groups in a number of other countries (e.g. Belgium, Netherlands, England, Sweden) and a steady supply of funds which are added to donations from within Sri Lanka, and proceeds from the sale of batik, etc., to finance Sarvodaya's activities.

CHANGE BEGINS WITH THE INDIVIDUALS

Sarvodaya is both as new as its latest activity and old as the ancient Sri Lanka culture. It is a living, growing movement for non-violent social change that each year attracts a steadily increasing number of people who see it in a path to the awakening of themselves, their families and their communities **to their own potential** to improve their lives and those of their fellows.

Sarvodaya believes that change in the world begins with change in countries, that change in countries begins with change in local communities, and that change in local communities begins with change in individual people.

Sarvodaya exists to help individual people to awaken to their own needs and ability to change, and then to help them to put this change to practical use in making social and economic development come about, **from the Village UP.**

Soviet Education

It is intended to publish articles from time to time on Soviet education. That by Krill Kovalevski ('New Era' Sept./Oct. 1973) on 'Teachers and Parents' in Batumi, Adjarian Republic, has caused considerable interest on both sides of the Atlantic, and is likely to be followed by one from Dr Frol Shmygov, director of the Minsk Pedagogical Institute, on recent reforms in Byelorussia.

Indeed Soviet methods of teaching English as a foreign language might well be of use to people in Sri Lanka see Chitra Wickramasuriya in this issue.

The following article on the teaching of mathematics is reproduced by kind permission of Felix Alexeyev, managing editor of the Soviet Weekly, of 12 May 1973, 3 Rosary Gardens, London, SW7. Clive Peters, a mathematician (see 'New Era' July/August 1973 p.161) adds a comment, and further correspondence in these pages would be welcomed by Felix Alexeyev as well as by the editors. A.W.

Изменения математики
в Советском Союзе

Basic changes face the Soviet school

Alexander Lobov, USSR

"Schooling in our country will be undergoing substantial changes in the future. The changes have just begun."

The words are those of Professor Daniil Elkonin, of the Academy of Educational Sciences, head of a laboratory in the Institute of General and Educational Psychology.

There have been only relatively minor changes in the content and methods of education over the centuries, he believes. And this can no longer continue.

"The school must gradually transform itself into an ever more dynamic system which will absorb and reflect the changes in our era of scientific and technological progress."

Studies have been carried out into ways to get maximum impact in the learning process.

In some cases radical changes have been introduced in individual disciplines, without touching upon the logic of the subject as a whole.

In other cases new methods of assimilation of material have been studied, without making any change in the current framework of syllabus and method.

All this has yielded interesting and very useful results — but only in a limited way.

Professor Elkonin worked out the details of an educational pilot project which has now been under test at Moscow Secondary School No. 91 for eleven years.

This experiment deals with fundamental questions. His underlying educational concept is new.

Some observers have concluded that the presentation of knowledge at this school is based on the principle "from the abstract to the particular." But that is inaccurate, for it gives the impression that it makes the process of instruction more complicated.

In fact, the reverse is true — the stream of information takes distinct structural forms, a foundation of knowledge is laid and details are discarded.

"To provide maximum information in minimum time, we must find the most general principles of the scientific subject and determine how children can assimilate them," says the Professor.

"The content of a general principle is much

greater than that of individual factors and propositions, and it is quite accessible to children.

"A child's endless questions are an expression of his natural need to recognise and generalise facts of direct experience, to compare them and rely upon them in his actions.

"General basic principles are the reliable theoretical reference points that keep the child from foundering in the morass of facts and the specific.

"They give him maximum possibilities for a creative approach to reality."

Science, of course, should provide the child with the general patterns and general models through which to view surrounding reality. Good or bad, the principle which has so far best suited all teaching innovations is 'measured three times and cut once.'

Teachers have been scared sometimes to try anything new, since living children were at stake.

Time will unquestionably change this situation, and the coefficient of educational conservatism will decrease, but today you can appreciate the caution and thoroughness with which the experiment in School No. 91 is being conducted.

Hearing first formers (aged seven) discussing sets and explaining principles that we did not meet until at college starts us thinking.

Seeing children in the second form spanning phonetics and morphology, looking for synonyms to words used in poetry and discussing whether the poet's choice of words was or was not apt — we begin to wonder. . . .

What is this? A display of infant prodigies? Or a new system of cramming that will crush the fragile child and finally undermine his physical strength?

Although the teachers conducting the experiment are working from a sound theoretical foundation, nothing is accepted at its face value.

Everything is studied and re-checked, and all data on the children's health and develop-

ment are periodically compared with similar 'control' indices from an ordinary school.

The greatest difficulty in the undertaking is that this is the first time anywhere that the theoretical basis of the subject and the logic of its perception by the child is being sought for, and different combined 'approaches' to the child's mind are being tried out.

The new system at School No. 91 is so far being applied only to mathematics and the Russian language. A system is now being worked out for biology.

Studies are also being conducted within the framework of this experiment at School No. 17 in Kharkov.

In addition to the Russian language and mathematics, this school has also begun teaching physics and geography by the 'new method'.

They found that it was best to begin physics with field theory, and then resort to search tasks — as, for instance, the location of an expedition lost in the Arctic or plotting trips to different parts of the world, in order to best assimilate many geographical concepts.

No. 91 is an ordinary Moscow school. The children here are just as lively as anywhere.

The boys romp around and play leapfrog and tag, and the girls play hopscotch in the yard.

After repeated visits to the school I got the impression (perhaps a mistaken one, since I haven't been to school much in recent years) that the youngsters were noisier and more active here.

I also noticed that less attention was paid to minor violations of discipline, a fact which seemed to make for a more homely atmosphere.

The children are not scolded for a little extra noise in class or for prompting, because they don't prompt established truths, but rather suggest to their classmate what solution they should choose.

Pupils in the senior grade here are more thoughtful and mature than many of their counterparts elsewhere.

They are all theoreticians, debaters and dreamers. Their judgements in class are bold and well reasoned, and during breaks they argue and discuss global problems in science art and politics.

But most interesting here, of course, are the lessons themselves.

“Vova, prove that the result here will be a whole number”, the teacher says, writing the following equation on the board:

$$\frac{Px(P+1)(P+2)}{6} = X$$

These are seven-year-olds in the first form.

Vova calmly studies the equation on the board and begins to reason out loud.

“There are three successive numbers in the numerator. One of them is definitely divisible by two, another by three.

“Their product, therefore should be divisible by six. And six is the denominator.” “So when the top line is divided by the denominator, we must get a whole number.”

Letter symbols are introduced from the very first lessons. The little first former stands on a stool to reach the board, ‘travels’ along the number axis, mastering the concepts of dimension and positive and negative numbers.

They are not given ready-made concepts and formulae.

The teacher, side by side with the children, explores and perceives the world, errs, and together with the children seeks to rectify the error.

The children are not coached with particular facts but are taught to think, to find their bearings in an object — “to swim in it,” as Dr Vasily Davydov, the educationist under whose direct supervision the experiment in School No. 91 is being conducted.

For centuries the child was crammed with a great mass of boring facts. By memorising and repeating them, he was supposed to be assimilating the ‘essence’ of things and acquiring skills of finding his place in practice in factual material.

Eventually, when a sufficient quantity of such factual material had been accumulated, he or she could move on to the general objective laws and mechanisms of science.

But why then was the transition to general, abstract-theoretical apprehension so painful for seniors in high school and even for college students?

“It’s incorrect to identify the course of the historical development of mankind’s mind with the course of the development of the individual child’s mind.

“If these processes were identical, it would have been absolutely impossible for a child to reach, intellectually, the level of contemporary **homo sapiens** in the short space of 12 to 15 years.

“That means that some very significant changes occur in the very logic of the child intellect as it develops.”

Is it really so important that $2+3=5$, and $3+3=6$?

The thing that is important is to reveal to the child certain general relationships in the mathematical structure.

That is precisely why children here operate with letter symbols and the concepts of quantity and sets from the very first days at school.

We once thought that a child first had to do a thousand and one exercises, and only then, on the basis of endless repetition, come to understand general objective laws and principles.

In reality the child’s brain was just overloaded.

General principles can be presented graphically to a child from the very outset, so that on entering the world of knowledge he is able to see the wood, despite the trees.

Here is an example.

Having separated the word’s sound structure from its morphology and shown the possibility of positional changes of sounds, the teacher explains to the younger pupils the basic principles of spelling and tries to develop in them not only intelligent literacy but a subtle sense of the language.

The children in School No. 91 enjoy working with words, changing them and trying them out in different situations.

The very process of the lesson turns into research, and the class into a creative laboratory.

By activating involuntary attention, this process does away with over-burdening. The children enjoy their lessons.

Marks are ruled out. "The motivation should be embodied in the very schooling process and not depend on outside supporting incentives," says Vasily Davydov.

Homework is practically non-existent. The material is assimilated by the children imperceptibly in class.

They argue with the teachers, find themselves in tight spots, work with word and value models, and make independent discoveries.

In the school's eleven years, no negative deviations have been observed in the children's health.

On the contrary, they are full of life, active and physically well developed — and not at all over-taxed infant prodigies.

"The results are encouraging," says Vasily Davydov, a very cautious man, and the school administration repeats his phrase.

Most visitors to School No. 91 would state the situation a lot more vigorously.

Comments on 'Basic changes face the school'

It is of great interest to read the Soviet article and some questions which arise from it are:-

1. How many children per teacher?
2. What is the background of the children?
3. What is the spread of intelligence in the classes and how is this range coped with?
4. Are intelligence tests used?
5. How does the teacher draw out the timid or the emotionally disturbed child to commit himself in public? — for there seems to be an emphasis on class lessons, with the teacher stimulating discussion.

Professor Elkonin claims that his new method is to work with general principles and not bother with the morass of facts, hence he starts with algebraic notation. What is new about this method? Professor Gattegno has for many years throughout the world introduced algebraic notation to 5 and 6 year olds via the Cuisenaire Rods, and led them to discover relationships between the rods. Later he shows them that the number bonds are one specific example of the general rule already discovered. The principle is surely the same in both, the breadth of mathematical view would, however, seem to be much greater in Professor Elkonin's project.

There is a need to avoid making exaggerated claims when reviewing a new method. What exactly is meant by 'facility with algebraic symbols' for a seven-year old? Consider the algebraic equation $w+r=g$. To a seven-year old who has been taught with Cuisenaire Rods this means "A white rod followed by a red rod is the same length as a green rod." When the question is asked $W+\square=g$, what is \square ? The child draws on his experience of the rods to formulate the answer 'r'. Can one consider this to be algebra until the child can manipulate the symbols according to the 'rules of the game' without reference to reality? Professor Piaget has I think suggested that in general this process does not occur frequently before about 10 years of age in Western Europe. Is Professor Elkonin claiming a large drop in this age as a result of his teaching method, and/or is he refuting Professor Piaget's ideas on concept formation?

Dr Vasily Davydov is reported as saying that if the course of development of the individual's mind was identical to the historical development of man's mind, a child could not achieve the level of contemporary homo sapiens in 12 to 15 years. Obviously a child could not follow **every** blind alley into which mankind has blundered, but does it **necessarily** follow from that statement that "some very significant changes occur in the very logic of the child's intellect as it develops?" Does not the teacher by his knowledge of the historical development of concepts challenge the child by confronting him with pitfalls and helping him to find solutions? How many of our children have concepts of movement similar to those of the Greeks, and need guidance and challenge to crystallise modern concepts of speed, velocity, and acceleration? Is Dr Davydov suggesting that the modern child is born with concepts developed by previous generations, so that he does not need to battle them out in experience? Would we not rather say that a child grows by his interaction with others, and has the potential to understand born in him? — but would we then claim that everyone is capable, in principle, of understanding, say, The Theory of Relativity, and consequently be forced to admit that at a given time not all minds are 'open' to understand the one particular concept we wish to teach? Who are we to condemn others, when we ourselves will be found to be intellectually 'blind'?

A deeper matter arises concerning the article. All this questioning debating and dreaming may be appropriate to the study of mathematics, but will the teachers be as enthusiastic should the whole idea of schooling and the teachers role in it, come under question? Is the function of a school, as Professor Elkonin seems to think, "to provide maximum information in the minimum time". Supposing the child says (metaphorically) "I have had enough general principles for this week, now I want to go and play with my friends" — will the Professor wait until they are ready for the next dose, or is he engaged on a State programme of information dissemination which cannot be halted for individuals?

Clive Peters, Bristol, UK.

Book Reviews

Art Students Observed

Charles Madge and Barbara Weinberger.
Faber & Faber, 1973, £6.95

This volume is published in the Series 'Society Today and Tomorrow' edited by A. H. Halsey, and maintains the high standards of investigation and presentation characteristic of the rest of the contributions to it. The book is well documented, illustrated and indexed. The scene is 'The Midville College of Art and Design', the time 1967-9, and the context "the entire structure, scale and scope of higher education" in which "art education has had its own paradoxical kind of development" — i.e. the introduction of the (university first degree equivalent) Diploma in Art and Design.

Of the areas in which the Diploma is conferred, Fine Art absorbs the authors' main attention (and justifies the title), though some interesting remarks are made about Graphic Designers. There is little said about Fashion, 3 Dimensional or Industrial designers. This is understandable in view of the mesmeric quality of the crazy 'logic' which seems to dominate work in the Fine Art area. One might parody the situation by saying that it begins with the claim that the common noun 'art' names nothing, and that, therefore, nothing can be taught. At the same time it is recognised that while what may be taught can be learned, much is learned in life which is not taught, and this is dubbed 'personal development'. Now, whether or not personal development must be a harrowing business, staff and students seem determined to make it so. Evaluation of student effort takes the form of traffic with symptoms, and terminates with personality assessments dressed up in psychoanalytic jargon. At best it points to painfully familiar problems involved in setting oneself or anyone else to some task; at worst, it has the ring of barrack yard training for some survival course.

When it comes to issuing prescriptions, since the acquisition of arts (skills) of drawing, painting, moulding etc. are deemed irrelevant, various postures are adopted which end with a bid to take over History of Art, Liberal-Complementary-General studies (e.g. p.208). Pressure is exerted upon students to 'verbalise' or to construct 'theories' about their work. Where this pressure is dominated by a species of philosophy which views itself as a sort of therapy, with a 'self-destruct mechanism' built in, the circle is completed. Not only art, but philosophy itself vanishes into thin air.

By far the most compelling reading in this book is to be found in the 'Illustrative Section' (pp.123 ff.) in which Tutors' reports, Students' statements and Observers' comments are drawn together with reference to individual students. The portraits which emerge are certainly recognisable to me, and can be replicated with depressing regularity. One can only hope that the system is not self-perpetuating — that students who take up teaching posts will change the system, and that there are colleges which know nothing of it. Otherwise the prospect for 'Tomorrow' looks grim indeed.

The authors and publishers have done a great service by drawing public attention to the need for some radical re-appraisals in the field of art and design education in which one would hope for a life-enriching exercise of imagination. If this is to happen art education must free itself from a middle-aged preoccupation with catastrophic change, and turn again to a rapidly receding cultural past and the values it enshrines. As I. Scheffler has done, we might well question the relevance of relevance.

John Olford.

Education for Liberation

Adam Curle. Tavistock Publications 1973. pp.144. £2.50

There are all kinds of valuable insights in this treatment of a pressing contemporary problem, — how to grow human beings capable of living peacefully with one another on this planet earth. First, the author, who holds the recently established Chair of Peace Studies at the University of Bradford, demonstrates with compelling lucidity the connection between healthy individual personality growth and social contentment. Secondly, he makes us realise that much, perhaps most of what goes on under the name of education enslaves rather than liberates man.

"I realize now that education, as it is mostly practised, does not so much free men from ignorance, tradition, and servility, as fetter them to the values and aspirations of a middle class which many of them are unlikely to join." (p.1.) . . . "the thrust of formal schooling, of the educational hierarchy, of the curriculum is, I believe, anti-developmental. To succeed educationally is, essentially, to acquire the skills and congruent attitudes for economic development, that is to say acquiescent participation in the technological advance and the social callousness which has marked the material progress of the West." (p.3-4.) Thirdly, in Chapter 2 Adam Curle presents an unnervingly exact picture of the three main kinds of schools in most of the 'developed' countries, 'Winton', 'XVILLE High' and 'Schools of Failure', — all of which in different ways are antithetical to peace. Fourthly the author reminds us of a profound truth about the nature of social relationships:-

"In the last resort the oppressors are powerless without the oppressed. They depend upon the oppressed for labour, for support, for investments, and for the sense of their own righteousness." (p.90.)

Two criticisms may be ventured, one that some of the admirable advice tendered to teachers has an occasional platitudinous ring, and two, that the existence of the 'system', to which, according to the author, education enslaves the young, is not itself adequately accounted for and is oversimplified as a convenient Aunt Sally. There are surely many different kinds of system, some of which at least are the sole guarantee of any educational process at all.

There are textual blemishes (e.g. Pages VI, 3, 15, 49, 62, 69, 86) which should be corrected in future editions of this brief but thought-provoking book.

James L. Henderson.

EDITOR'S NOTE

In the light of the report of the 'New Era' meeting (p.32) it is hoped shortly to appraise readers, and educationalists outside the Fellowship, of the scope of the journal, exemplified indeed in the current issue, and in the limitations on its work and influence due to longstanding financial straits.

Maybe members of National Sections could be considering ways in which to assist production, promotion and distribution?

Tied up with this, it is to our regret that during 1973 articles in French appeared only in one in three issues. We depend almost exclusively upon contributors from the continent of Europe or from Canada to send in up-to-date, succinct articles, of about 2,000/3,000 words, in French.

Nous regrettons qu'au cours de l'année 1973 seulement trois numéros sur neuf contenaient des articles en français. Nous comptons surtout sur nos collaborateurs francophones en Europe et au Canada de nous envoyer des articles en français pertinents et concis. (de 2.000 à 3.000 mots) que nous aurons le plaisir de publier.

A.W.

New Era Meeting

Readers might be interested in the following report, to which one or two subsequent developments have been added, of a meeting held in Tokyo on 10 August 1973 at which a general discussion was initiated by the co-ordinating editor. Professor Sam Everett took the chair and seven countries were represented:-

Australia Frieda Nichterlein, Lionel Whalen; **England** James Henderson Alice Martin, Antony Weaver (Co-ordinating editor); **India** Madhuri Shah; **Japan** Zenji Nakamori, Hirochi Yoneyama; **Netherlands** Willy Jansen Schoonhoven; **Sweden** Ester Hermansson; **USA** Marion Brown, Sam Everett (Chairman).

1. Finance

It was explained that the journal, with an average printing of 2,000 copies, just made ends meet. Though not in debt it was run on a shoe-string by voluntary effort, with the exception of a secretary, mainly occupied with subscriptions, for about 15 hours a week.

An increase of say 1,000 copies would cost comparatively little to print, and would enable adequate administrative assistance to be employed as well as making possible additional pages and improved layout.

2. Section Issues

It was reported that, following upon the efforts of the Japanese and English Sections in 1973, invitations to other Sections to take responsibility for special issues had been accepted by Australia, Sri Lanka and India for 1974 and USA for January 1975; the possibility of a Danish issue was to be explored. This development was exceedingly welcome not only as a way of internationalising the content of the journal but of increasing sales within the 'author' country. Deadlines and other details would be carefully worked out, and though difficulties were not anticipated, it was agreed that the editors in London should retain ultimate responsibility for the acceptance of articles on grounds of calibre, including libel. Some articles could be held over to a later issue, but it was urged upon the editors that writers should be informed if their articles had to be cut.

Dr Shah offered to print certain issues in India which would give a special international flavour to the journal.

3. Promotion

Sections were to be asked to consider what they could do to help. Three suggestions were made (i) Sections could buy a number of copies say 25, 50, 100 etc. each month at the price of 20p instead of 25p, for resale at Conferences and Meetings, or for propaganda distribution in a drive for new members of their Section; (ii) arrangements could be made with Bookshops, especially in University towns, that they take say 10 or 20 each month on sale or return; (iii) the possibility could be explored of an Agent taking over distribution and promotion in a particular country.

The co-ordinating editor would be very pleased to discuss the details of any of these matters.

4. Associate Editors

It was hoped to increase the number of associate editors whose main task would be to assist in the obtaining of articles (perhaps through initiating a committee as in the case of the New York chapter), and the co-ordination of policy, as well as in promotion plans, 3 above.

It was proposed that associate editors should serve for 3 years and then be eligible for re-election.

In September the Belgian Section appointed Henri Bis-compte whom it was hoped would be able to obtain articles in French from his country as well as from France, Switzerland and Quebec. It was hoped also to obtain the services of an appropriate person in Canada, Korea, Sri Lanka, India and Brazil.

Publication of Books

Dr Shah proposed that a WEF book club should be revived through the collaboration of an editorial board and an Indian publisher. This proposal to be forwarded to the Guiding Committee for consideration.

International Bulletin (Financed by an independent Trust)

The difficulty of obtaining material and the need to avoid repetition of the 'New Era' (more than half the current Bulletin was taken from the latter) was discussed by Sam Everett and subsequently by Dr Alice Beard. It was agreed that whatever the Bulletin might publish, the 'New Era', as house journal of the WEF should still publish Section News, and that some articles received by the 'New Era' might be passed on to the Bulletin.

Notes on Contributors

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Literacy – a world problem

Kate Rackham, Invalid Children's Aid Association

A major pre-occupation of UNESCO, in its efforts to assist developing nations, is the planning of programmes to improve literacy. But 'literacy', like many other words, has different levels of significance according to the context (linguistic and cultural) in which it is used. In our Western culture it tends to mean the ability to read and write with fluency, since success in the many professions depends upon an ability to acquire knowledge from the books relating to the particular subject and to reproduce that knowledge in written form. In developing countries those concerned with problems of illiteracy may do no more than attempt to teach a very basic vocabulary essential to the particular form of development taking place. In both cases the aim is to provide people, **within the context of their local culture, with the tool of language**, without which there can be no progress. The difference is not in aim, but in scope, and fundamental to all literacy programmes is recognition of what is appropriate in that culture. We have the example of the many Eskimo words for snow indicating the precise state of the snow, which may mean the difference between life and death, whereas one word is adequate in countries where it is a rarity and where if necessary descriptive words can be added from a wider vocabulary related to other phenomena.

The ICAA has been associated with work with children with communication difficulties (and with language as a major tool of communication) since 1958 and there are interesting parallels between more primitive peoples concerned with their limited concrete environment and children who, because of lack of language, function at a very concrete level. Marshall Macluhan¹ describes an attempt by film to teach a primitive tribe elementary hygiene. When questioned as to what they had seen in the film they all answered 'A chicken'. The film-makers were unaware that a chicken had appeared briefly in the film!

As the only really concrete fact in the audience's experience it was the first thing remembered. Taken to visit a fire station and have its functioning explained to them, a group of language disordered children subsequently did some follow-up work, when it was found that one severely handicapped child (of good intelligence) had been much more interested in a spider seen hanging by its thread from the ceiling than in the firemen's work!

These are the most severe problems, attempting to give language to — to make literate — children who appear to be almost incapable of appreciating symbols of any kind and for whom the arbitrary symbology of language is indeed a closed book. At the other end of the scale are children who have a very advanced comprehension of spoken language and who are very articulate, but for whom written symbols present an almost insuperable difficulty in the early stages of learning. In spite of increased immediate communication through the medium of the radio and the television set, offering opportunities for acquisition of fairly extensive knowledge without the written word, the need for facility in the written word remains vital. In the West those who are less able in the use of written language still tend to be stigmatised as failures even though in spoken language they may be highly successful communicators.

What has the ICAA's experience taught us about language, and what have been found to be the most appropriate methods for the teaching of language? Perhaps what it has particularly highlighted is the complexity of language. Most people acquire it so easily that it is assumed that it is a simple matter, and that all that is necessary is to provide what is commonly referred to as 'an enriched linguistic environment'. For some this is an essential, but for many it results in confusion worse confounded. Lacking basic inner lan-



Teaching John to speak at ICAA's school for children with speech and language disorders

gauge, a child has no foundation on which to build.

What is also not appreciated is the extent to which we use language to order our environment. A child without language is a child without the means of structuring his life. We need, therefore, to begin by providing him with a structure and giving him the concrete words which describe his environment. Words are then no longer purely arbitrary symbols but meaningfully related symbols.

If we are to start from where the illiterate is, using illiterate here in the sense of lack of understanding of language, we need to go back to pre-language stages. Children with severe language disorders lack the capacity for imaginative play, the small reproduction of an object (a toy) is not always recognised as representing that object. These children find it even more difficult to equate a two-

dimensional drawing with a three-dimensional object. Any ambiguity in a drawing may lead to the wrong interpretation being placed upon it — simplicity and accuracy must take precedence over artistic merit.

But even before children learn words they can acquire some understanding of the fact that language is a form of communication. This can be achieved by the use of gesture, mime, and in some cases a systematic sign system. An incapacity to use gesture is one of the criteria for selecting out children with a gross symbolic disorder who are not ready to respond to direct language teaching. A child who can gesture has a basic ability to symbolise on which the teachers and therapists can build, gradually enabling the child to replace the gesture by the word until he no longer makes use of the gesture.

Working on this basis the staff at the John

Horniman School in Worthing for language disordered children aged 5-9 have adopted the Paget Gorman Sign System. In this system certain signs stand for a class of nouns, e.g. animal, and variations are used for individual animals, thus helping to establish the idea of classification, a process which these children find difficult. Because of their very concrete approach vocabulary is initially limited to things (objects and actions) within their experience. Working from some of the existing lists of words most frequently used by 6 year-olds the staff have drawn up a basic vocabulary relevant to the children's experience. This vocabulary is used for sign language, spoken language and written language and a method of teaching which breaks it down into all its component elements devised. Thus children learn to write words with common forms even if at first they do not understand what they write — in fact it seems to help them with reading. Articulation is taught also on the basis of common sounds within the vocabulary and the three aspects visual, auditory and kinesthetic are constantly employed to reinforce the link between the three in language usage. In addition a method of teaching syntax has been worked out and the children learn, step by step, modes of sentence formation.

Some interesting results have emerged. Children with less severe handicaps (i.e. with **comparatively** normal comprehension but severe expressive difficulties) who were not originally introduced to the sign system or taught on the remedial syntax method were less good at producing well constructed sentences in written form than the more severely handicapped who had been taught in this way. They may have had more ideas, but their mode of expression was often agrammatical and barely comprehensible. Eventually all the children were involved in the sign system and unexpected side-effects were seen. For some reason or other this systematisation seemed to spill over into various activities and even dyslexic children showed greater progress. To the adult this method of approach may seem very complicated and it is interesting to learn that the older the staff the more difficult they found it to learn the signs. The Head

commented one day that if she was not sure of a sign she would go to the most severely handicapped child in the school at that time for help, showing how ready children are to learn those things which are within their capacity and are not based on knowledge not yet acquired.

It is interesting to note that an increasing number of articles has appeared showing recognition of the need to start where the child is and **teach** it language. This is found to apply to culturally deprived as well as to language disordered children. The need to teach **specifically** has been shown to be necessary for those who have difficulty only in relation to written language — the specific dyslexic.

Between 1962 and 1971 the ICAA ran the World Blind Centre for Dyslexic Children where a research project was carried out alongside practical help to children. Nearly 400 children were thoroughly screened and tested and from these 98 were selected as meeting the criteria for a diagnosis of specific dyslexia. The details of this research are reported on fully elsewhere² and would be out of place in this article. On the practical side it was demonstrated that an analysis of a child's cognitive functioning could indicate where in the reading process there was a breakdown from which could be derived the most appropriate methods of teaching. As with the language disordered children it was found that the dyslexics needed to be taught step by step by step with constant repetition and reinforcement, using all modes, visual, auditory and kinesthetic.

By constant observation, assessment and critical appraisal of new ideas and methods we have arrived at a recognition of the fact, which now seems obvious, that language is not just a set of symbols which we can impose upon children and expect them to learn automatically, in spite of the fact that this **appears** to happen for the majority of children. Verbal language can only be acquired if there is a basic ability to symbolise; it grows out of this as a tree grows from a seed, and needs not only to develop outwards but to

grow inwards, so that it is firmly rooted in personal experience, and becomes a tool for real communication at a personal level. This applies wherever, and at whatever level, an attempt is made to develop meaningful language.

The important question of the effect on personality of failure in language development deserves at least brief comment.

Children deprived of this means of communication experience frustration and a sense of failure or inferiority. The young language-disordered child who cannot give expression to his inner reaction to experience is a prey to all kinds of fears and emotions which he may well express in temper tantrums or aggression. The bright dyslexic trying to cover up his deficiencies, or bored because he cannot occupy his mind through the intellectual stimulus of reading, may use his intelligence in less desirable ways, gaining a reputation of being naughty or maladjusted. Many instances could be quoted of children's attitude being radically altered once a specific diagnosis has

been made together with a serious attempt to tackle the problem. There is fortunately, a growing awareness of this problem, not just in Great Britain but throughout the world, and regular exchanges of ideas are taking place. There is still, however, failure to make full use of all the technical aids at our disposal to help these children. This is particularly noticeable in the academic world, which seems slower to appreciate the difference between purely verbal facility and the communication of experience, making little or no provision for the able examination candidate who 'knows his stuff' and could talk intelligently about it but has great difficulty in putting it down on paper. We cannot afford to waste the most valuable of the world's resources — human intelligence. In all educational programmes the teaching of language **as the tool for communication between human beings** should have absolute priority.

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BRITISH JOURNAL OF GUIDANCE AND COUNSELLING

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Learning to read—the second stage

Helen Arnold, University of Manchester School of Education

The infant school has traditionally carried the onus for the teaching of reading in England, and it is only recently that reports of falling standards of literacy have highlighted the fact that not all children learn to read easily between five and seven years of age. Teachers in Junior Schools are faced with the problem of needing to continue reading tuition, even for those children who are not remedial readers. Although various ways of tackling this can be seen in the schools, they seem to fall within two main categories, each stemming, consciously or otherwise, from a particular teaching philosophy.

The first two years of junior schooling may be organised as a continuation of infant school reading method, in that a basic scheme or schemes serve as the core of the reading curriculum; the child reads aloud regularly to his teacher, and importance is placed on the systematic mastery of phonic skills, often deemed to have been neglected in the infant school. Alternatively, concentration upon motivational aspects and global learning (often found in an informal type of organisation), lead to a 'saturation' policy, whereby the child chooses freely from a wealth of reading material in order to gain information for topic work. Often in this case, the provision of fictional reading material is peripheral, whereas in the first type of organisation it supersedes instructional matter. I suggest that neither of these approaches is completely satisfactory for the 'average' 7-9 year-old, and that a more radical reappraisal needs to be made of the child's reading development at this stage. It may then be found that neither the plugging of early decoding skills nor an over ambitious initiation into the mysteries of 'higher' reading skills (summarising, abstracting of information, etc.) fits this particular situation.

A child with a chronological and reading age of about eight is already classed as literate in

the sense that he can decode new material of a reasonable difficulty. But his individual methods of attack are more highly indicative of reading potential than a reading age assessed on recognition of single lexical items. He may be recognising words on a look-and-say basis without satisfactory phonic attack; he may sub-vocalise to the extent that he is only assimilating one word at a time, and is thus losing meaning; he may not have realised that the purpose of reading is more than a short-term exercise to please the teacher — a crossword puzzle type of activity sufficient in itself and leading to no higher order skills. Certainly, when asked what reading was for, most of a sample of 'average' seven year olds suggested that it was to help with spelling, or to learn new words, an understandable example of circular reasoning at their age, but needing recognition as such from the teacher. This is so, especially since few of the same children could see any useful purpose in reading when they grew up — not even the one child who wanted to be a teacher! Jessie Reid (Reid 1966) has shown that beginning readers have little idea of the identity of letters, words or sentences. At this later stage there seems to be a similar type of vagueness about what reading is all about, or its ultimate purpose.

Most children, therefore, at this age, are reading, but largely by rote, and without good recall or comprehension. They usually read aloud or with sub-vocalisation, plodding carefully word by word through their material, with little or no attempt at the intonation which they use perfectly in speech. Where do they go from here? Children who have background help in recognising the relevance of their task will find their own way to fluency; the others will fall into apathy and become virtually non-readers for the rest of their lives.

English primary schools have a reputation for radicalism; many heads organise their cur-

riculum round topic work, which is intended to encourage enquiry/discovery learning. It is anomalous that reading is rarely recognised as a possible problem-solving activity, which might not only serve as a basis for gaining information, but as an active, dynamic activity in itself. For many children it is the opposite; the difficulty of recognising single words, struggling through boring or unsuitable material, keeps them in the rote-reading stages longer than is necessary. If their cognitive styles were diagnosed more carefully, and they were helped to an awareness of the many possibilities for guessing in the reading game, real fluency might come earlier to a larger number.

For, if looked at from a psycholinguistic point of view, reading **is** a meaningful guessing game. The enormous number of published studies of reading and their derived models (mostly American), besides suffering from wordiness and poor empirical backing, fail because they look at reading statically, as a collection of sub-skills to be mastered sequentially. More satisfactory models, linguistically derived, analyse it as a process — that is, a dynamic inter-relation of perceptual and cognitive activity, which may make use of one ingredient more than another at any time in the information-gleaning process. (See, for example, Goodman's model of reading. Goodman, 1967.) This is why it is unwise to attach importance to any one method of teaching reading.

"A man that looks on glass/On it may stay his eye". Reading is transparent, or should be. In itself it has no value; there is nothing intrinsically **good** or **moral** in being able to decipher marks on a page, although many teachers seem to think so. It is only valuable when it serves as an efficient mediator between writer and reader, and therefore the more actively the child takes a part in forwarding this match, the better.

Reading, therefore, is one of those school activities which can be, to a certain extent, mechanical, but can only be called skilled when it reaches beyond that stage. In the same way 'Mathematics' can be rote practice

of a learned rule, or 'Art' can be drawing round a template. It seems that in primary schools today, we are only halfway to realising the enormous differences between these two levels of skills. There is need for much crisper delineation between the two, and for a realisation that the rote activity should only be a stepping-stone to the fully conscious skilled behaviour. Reading can be correctly encoded into the sounds of speech without understanding. It is an end-stopped activity, complete in itself, for many children. This cuts it off from their reality, and ossifies it into 'school' behaviour. Any national report which emphasises falling reading standards should look at the situation in context. It could be that children do not read because they have so many more direct and easily assimilable ways of gaining pleasure and information. They will only read at this level if they **need** to read; learning to read in itself is of no value.

The skilled reader confirms his expectations when he faces written material; the more highly expectant he is of a particular author's subject-matter, style, intentions, etc., the speedier and more fruitful will his reading be. He will make full use of redundancies, both linguistic and semantic. He will 'guess', 'match', 'select' and 'modify' — in other words, he will use active mental processes in his reading as opposed to mere receptivity.

The actual reading process is accepted as highly complicated, and there is as yet no satisfactorily comprehensive model of skilled reading. But we know that it involves, in varying proportions, the acceptance of a visual stimulus, and its translation, through mediating processes, to meaningfulness. What is fairly new is the realisation that the mediating processes may vary: for instance, we do not **need** to 'sound out' the visual symbol in reading. In fact, we read more efficiently when we transfer direct into meaningfulness from the visual symbol. We do this when our expectations of the material are high, when, in other words, we already have a bank of mental constructs whose currency coincides with the information 'chunked' from the page. A trilogy is involved; our knowledge of lan-

guage, of the world, and of the visual symbols. The more we can chunk the information received the better, because our short term memory is confined to about seven items. It is therefore more efficient if these items are indexical of larger meaningful constructs, rather than single items, like phonemes, which are meaningless in themselves.

If a child of about seven approaches a text, he sees it very differently from the skilled reader. Having just mastered the decoding process, the most positive items for him would be single words, or even particular sound-clusters or digraphs, recently practised. At five, children have been known to think they are reading when they can pick out the word 'and' all the way down the page. Later, certain familiar content words spring out at them. All this is obvious, but it is not obvious how they get beyond this stage.

As he decodes, the child probably sub-vocalises — that is, interposes the auditory step which is essential for him. It is the progress from this to the mature skill which is so interesting and hitherto so little documented.

The main push towards mature reading must be motivational, and it is here again that some teachers may not be aware of a change in most children from one type of motivation to another. The first, decoding, process is usually extrinsically motivated; the child wants to learn to read to please parents and teacher, to be like older siblings. He will therefore be stimulated, in a psychological sense, by the overt signals of approval, encouragement etc., from the teacher, which will be provoked by ORAL reading. Thus the AUDITORY mediating process will be very much to the fore, and the child is likely to accept this as an essential part of reading. The reading matter itself is usually simple and repetitive; he has no trouble with storing it in short-term memory, and there is no need to convert it into long-term memory storage.

Once this stage is passed, however, motivation should become intrinsic. But the teacher tends to accept that now the child can read. He is sent off to read **silently**, a private pur-

suit as opposed to the public, shared one of reading aloud. The main stimulus must now come from the need aroused within the organism — whether to gain pleasure, escape, knowledge, or whatever. To read quickly in this new way is to read for meaning, eliminating the translation of visual to auditory symbol. It is not surprising that many children who think they have mastered the elements of the skill are bewildered when they find that the situation has changed drastically. They must now learn to develop their own guessing strategies and their own recognition rules, in order to be successful. The many children who answer 'I ask the teacher' when faced with a problem of non-recognition, are not going to get very far.

They are often, I think, held back, because the whole performance has been ritualised for them and by them in the wrong way. They are unable to step forward to the guessing strategy because they think they must approach the task as they did in the early decoding stages. If a study is made of children's mistakes — better called miscues — in reading, it will be seen that many of the miscues are good, that is, good in the sense that the child is using sensible and logical strategies. This is analogous to the infant in the process of acquiring spoken language, who goes through stages of making grammatical errors because he has devised his own grammatical system. Similarly given a passage with words deleted at regular intervals (close procedure), some children will make much better attempts at guessing from context, especially from looking ahead, than others. It is through an analysis of such strategies that the teacher may help towards independence in reading. Within the seven to nine age range there can be a remarkable progression towards maturity of attack in many children.

We must therefore be aware that reading only serves to put one person's thinking and feeling processes in line with another's. Children must understand that they can get different pleasures and information from reading. It is not an end in itself: intrinsically it is no better or worse than sitting in front of television or going out to dinner with friends. But it is

essential, because it is an economical and efficient means of gaining information. It is up to us, therefore, to help children who have mastered the first stage into an awareness of the skills needed for the next stage of reading, which will open the gates to real literacy — the ability to tackle many different forms of written material for different purposes.

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Contributions in French

The editors are still anxious to include, and would be particularly happy to receive, contributions in French from colleagues in French-speaking parts of the world.

D.B.

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Herbert Read on Moral Education

James Collinge, Victoria University, Wellington, New Zealand

Morality is nowadays an uncomfortable concept and is not the deliberate aim of any of the systems of education prevailing among the leading nations of the world.¹

Although this statement of Herbert Read's remains essentially true, there has, over the last few years, developed among teachers and educationists, a renewed interest in moral education. Psychological research into the development of morality, particularly the stage theory of Lawrence Kohlberg, and the work of the Schools Council Moral Education Projects and the Farmington Trust, have spread well beyond the shores of both the United States and Britain. In New Zealand, for instance, curriculum planners and teachers, inspired by some of this work, are looking very hard at the possibility of bringing direct moral instruction into the classroom. Nevertheless, although Read would certainly have applauded this current interest, there is no doubt that he would also have expressed grave misgivings about the direction in which much of the work is going.

Read's own writings on morality and moral education are at once strikingly simple and extremely complex. The enormous range of influences which he drew together in his work make his writings appear involved and, at times, apparently obscure. Yet one basic idea shines clearly through: two modes of living, the ethical and the aesthetic are in fact one. In educational terms this means that aesthetic training is also moral training. Read has thus rejected Kierkegaard's stage theory which places the ethical above the aesthetic, and has merged the two together.

Superficially, it would appear that some trends in modern society indicate that Read's dream has, in fact, been realized. A significant number of people, particularly those who advocate the so-called 'counter-culture', live according to a predominantly aesthetic morality,

exhibiting a preoccupation with display and style in their mode of life. As Maxine Greene² has pointed out, aesthetic terminology and aesthetic norms are replacing moral terminology and moral norms, even in the realm of action, as exemplified by the frequency with which the word 'beautiful' is used in place of 'decent', 'kind' and 'humane'. In much modern art, particularly the cinema, seemingly immoral and violent ways of life are given a style and beauty, which, we are expected to believe, is ample justification for them. Yet I cannot believe that Read would have accepted this as true morality and the true end of moral education. Artistic justification was certainly not for him enough.

'Good' pornography implies adequate artistic skill, and this skill may be so great that it provokes the well-known argument of artistic justification. I myself have used this argument in the past, but I do not now think that it is a very logical one. Indeed, there is cogent reason for the view that the more artistic the images are made, the more reprehensible from the ethical and legal point of view.³

Read's theory of the connection between the aesthetic and the moral is much more subtle than the present day manifestations of an aesthetic morality. He accepted fully neither of the two extremes of Tolstoy's moralism and Wilde's aestheticism. Undoubtedly he would have agreed with the view that Tolstoy expressed in 'What Is Art' that art functions as a means of union among men joining them together in the same feelings, and that it is indispensable for the life, and progress towards well-being, of individuals and of humanity. At the same time he rejected Tolstoy's definition as being true of only one kind of art, 'realism'.⁴ Read knew that the value of art could not be equated with its use as a means to some end, a means through which moral teachings are to be propagated. Such a view of art makes no distinction between, for instance literature and journalism, or fine art and commercial art. The effect of art is one with its expression: "in art it is the mode which finally matters".⁵ Wittgenstein, also

aware of this, expressed in a letter to Malcolm, his dissatisfaction with Tolstoy's polemical use of literature.

I once tried to read 'Resurrection' but couldn't. You see, when Tolstoy just tells a story he impresses me infinitely more than when he addresses the reader. When he turns his back to the reader then he seems to me **most** impressive. It seems to me his philosophy is most true when it's **latent** in the story.⁶

At the same time, Read repudiated Wilde's claim that aesthetic values are distinct from moral values, that all art is perfectly useless. Although he knew that art suffered when it became the "handmaid of religion or morality or social ideology", for Read more than the externals of beauty were involved.

By the mode we mean . . . above all the driving energy, the vitality of the forces which well up from the unconscious.⁷

As an adherent of Jung's psychology, Read believed that the deepest level of the mind was collective in its representations, and consequently the moral function of art, which gives expression to this, and of aesthetic education is to unite mankind in a common ideal. This sounds suspicious of course: common ideals, and educational practices designed to realize them, lead very easily into an unthinking totalitarianism. Read, however, rejected this notion completely. Durkheim's ideal of a society held together by a morality of constraint and obedience to external authority was abhorrent to him. He preferred to use the word **morale** with its implications of internal discipline and a unity based on mutual aid.

The basis of this morality was not faith, as Read saw no necessary connection between religion and morality, but neither was it reason. This is slightly surprising in view of the emphasis given in 'Education Through Art' to Piaget's stage theory of moral development. For Piaget, rationality, developed through cognitive interchange with the environment, was the means by which a morality of co-operation was formed in children, and Kohlberg, Piaget's successor, has shown that intelligence is the most important factor in the development of a high level of moral judgment. However, it is by no means certain that the sole aim of moral education is to pro-

duce individuals who can solve, intellectually, at the level of principle, moral dilemmas. There is for instance, likely to be considerable disparity between the moral reasoning a pupil exhibits in a classroom discussion on some controversial issue, or his performance in a psychological test to measure level of moral judgement, and his spontaneous utterances, or, more importantly, his actions outside the classroom or laboratory. It was with moral **action** that Read was primarily concerned.

But it is morality itself, as a concept, which must first be revised. It has become hopelessly entangled with religious emotion, on the one hand, and, on the other hand, with a purely rationalistic or legalistic codification of right and wrong. But morality is neither a mystery nor a judgment. It is the exercise of a free choice. It is a spontaneous act of volition, and the only problem, as Plato realized, and as later educationalists like Pestalozzi and Herbart realized, is how to ensure that the will always jumps instinctively, so to speak, in the right direction.⁸

To achieve this, Read proposed a type of moral education that, on the surface anyway, appears very much akin to that advocated by behaviourist psychologists such as H. J. Eysenck, who regards conscience as being a conditioned reflex.⁹

The basis of morality is not in faith or in reason, but in a particular kind of discipline. Discipline is no mystery: it is a mechanism. The scientists call it a conditioned reflex.¹⁰

The crucial question for Read, however, was not the behavioural factors involved, but the end result, the choice of patterns of thought and behaviour to which the mind of the child is conditioned. Good patterns are beautiful: the child is to be conditioned to appreciate, and to exemplify in his own person, grace, rhythm and harmony, through active participation in art, and this will bring about the unity and social cohesiveness that is the end result of moral education.

It is important to note here Read's emphasis on active participation in art. Although he drew heavily on Herbart, he criticized the earlier philosopher for being hopelessly confined within the narrow concepts of art characteristic of his period, and consequently being able to suggest little beyond "the early and wide reading of chosen classical poets", and the vague recommendation that the

pupils' perceptive powers be exercised in the comprehension of works of art of all kinds.¹¹ It is by happiness in mutual creation that men are joined together to live at peace, and "happiness in the field of art means work . . . not the possession of the thing created, but the act of creating it."¹²

However, to play its full part in man's social and educational development and to be a unifying force for mankind art itself must be modified. Specifically it must be concerned with more than just self-expression. Great art, as far as Read was concerned, expressed the life of the community, the organic group consciousness: art which merely expressed the uniqueness and separateness of the artist's self could, in fact, be disruptive and antisocial.¹³

In seeking this 'enlarged and purified' art, though, Read, unlike Plato, did not advocate control or censorship. On the contrary, he believed that all forms of censorship and legislative control must be passionately rejected, even when applied to pornography. Read knew that it was not only useless, but positively harmful to the spirit of man to treat pornography as an isolated phenomenon rather than as one of the many manifestations of the spiritual corruption and social alienation characteristic of decadent civilizations. Censorship, as Edgar Windt well realized, is ultimately selfdefeating.

Effective censorship is a contradiction in terms. Like pruning, it gives new vigour to what it cuts back; but if it attacks the root, it destroys the plant which it is supposed to save.¹⁴

The solution, Read suggested, involves a complete reorientation of our educational methods and ideals, in order to produce, through aesthetic activity, free, but at the same time responsible men and women able to play their full part in a true democracy. It is not surprising then that he rejected Kierkegaard's negative views on the connection between art and morality, and declared himself with Schiller, on the positive side of the argument.¹⁵ In a sense, though, this is a rather superficial and unfair reading of Kierkegaard, who did not discard

completely the aesthetic attitude towards life, although he maintained that it could never be complete, and must be supplanted by a more integrated and total attitude. Each stage, the aesthetic, the ethical and the religious, Kierkegaard regarded as a distinct, qualitative unit but standing in a definite relation to each other, in that they are successive steps on the way towards a richer life. Thus the ethical stage does not exclude the aesthetic, but it takes the aesthetic into itself and gives it a new meaning.

One ought to be so developed aesthetically that he is able to grasp ethical problems aesthetically — other wise it goes badly with the ethical.¹⁶

In this sense, the whole notion is rather similar to such psychological stage theories as those of Erik Erikson and Piaget which state that successful achievement in the earlier stages is necessary for subsequent healthy development. Possibly, and I suggest this tentatively, Kierkegaard's theory, assuming that it is necessary to pass through the aesthetic stage before reaching the ethical, provides some kind of justification for an 'education through art', at least in early life.

Nevertheless, when all this is said, there is undoubtedly much in Kierkegaard that Read would have disagreed with. For the Danish philosopher, true morality was asocial, consisting of an immediate relationship between the individual man and God, a total commitment to the infinite in which other people have become unnecessary. Nothing could be further from Read's notion of **morale**. It is also unlikely that Read would have agreed with Kierkegaard's description of the aesthetic stage, consisting of a search for pleasure and a craving for variety, as a definition of the true aesthetic life. There is no doubt, though, that it describes many of the features of the Age of Aquarius.

In a way, there are really two separate issues involved in Read's views on morality. On the one hand his complete identification of morality with aesthetics, expressed in the phrase "our ethics are aesthetics", is, to say

the least, problematic. Some individuals, it would seem, always find evil aesthetically repellent: Tolstoy appeared to be in this fortunate position, and Seonaid Robertson has declared that the only ethic she has been able to arrive at is an aesthetic one.¹⁷ At the same time, it must surely be admitted that evil also can appear beautiful, which, for some, is a major part of its attraction.

When, however, Read talks of the integration of society through mutual participation in aesthetic activities he is on much safer ground, and is, I believe, making an important offering to educational theory. It is not an uncommon experience (it certainly has been mine) to find that schools where creative arts hold pride of place also exhibit a high morale in Read's use of the word. The point is well made, with reference to drama, by Patrick Creber.

I know some secondary modern schools where the results of the drama work are to be seen in the tone of the schools as a whole; in almost every aspect of social relationships one sees greater freedom (I do not mean laxity), poise and confidence. The climate is one where the adolescents and staff may talk easily, where respect is a mutual thing, not a matter of heel clicking.¹⁸

Now it is undoubtably true that there are other factors involved here, apart from purely aesthetic ones. There is the sense of achievement and the resulting confidence which most pupils can get from artistic activity, and probably most schools which place emphasis on creative arts also work on a set of humanistic principles which make for good staff-student relationships. But even allowing for that, I still believe, along with Read and Plato before him, that aesthetic activity, and an education based firmly on art, is vital in developing in the individual that sense of rhythm, grace and harmony which is an indispensable part of the good and the moral life. As Seonaid Robertson has said, "this sounds utter nonsense to many people, but can we say that it has been tried?"¹⁹

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2. M. Greene: The Aesthetic and the Moral in a time of crisis, in 'Perspectives on Education', Vol. IV No. 1. Fall 1970. p.5.
3. H. Read: 'To Hell with Culture', Routledge and Kegan Paul, 1963. p.153.

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17. Seonaid Robertson: Herbert Read and Wholeness. 'New Era' Vol. 53. No. 1. January 1972, p.29.
18. J. W. Patrick Creber: 'Sense and Sensitivity', University of London Press 1965, p.95.
19. Robertson: 1972, p.29.

THE MISEDUCATION OF WOMEN

A special July/August issue of 'New Era' will provide a platform for feminist criticism of contemporary education. This will be under the joint editorship of Annie Reyersbach, a London teacher active in the feminist movement, and David Bridges.

Further contributions are still welcome, **especially from outside the U.K.** These should be as concise as possible. There is no lower limit on the length but they should not exceed 2,000 words. Contributions should reach David Bridges at Homerton College, Cambridge by the end of March. We anticipate special orders for this issue from interested groups. It would be extremely helpful to us in calculating our printing order if anyone expecting to want extra copies could give us notice of their likely requirements.

D.B.

What Sort of Art History?

Andy Mortimer, Annan Academy, Scotland

This paper arises out of my experience at three separate, though I feel, related conferences. It is an attempt to appraise the situation and feelings of a number of colleagues involved in Art Education in Colleges of Education, Art Colleges, Art Departments within Polytechnics, and schools. I recognise that I do this at a time when Art Education, within the Higher Education Institutions, is subject to some extreme pressures and to uncertainties as to the precise nature of its future structure and status. It might well be that the 'mood' of colleagues at these conferences has been, therefore, atypical — that I am reading the temperature of a patient in a temporary fever! However, many of the teachers have welcomed the opportunities, which these conferences have offered, to stop worrying about their 'future' as part of an institution and to debate, for a few days, questions of basic principle about the nature of the activity which they teach and the ways in which they teach it. This is not to suggest that the debates have taken place out of context or that those involved in debate felt that concern for the immediate future should not be an important consideration in any discussion of Art Education. This was, clearly, never the case.

But the attitudes which I record are concerned with problems of Art Education on a wider, perhaps, more pragmatic level than that of the immediate and, often, highly local situation in which they arise. For this reason I have also felt it necessary to refer to related ideas thrown up elsewhere by discussions on this topic.

Most of the teachers that I met were practising artists, rather than 'pure' Art Historians or Theoreticians (in the Courtauld/Cambridge sense). They did not, therefore, see the theory/practice relationship as a dichotomy, although they recognised that a large number of those involved in Art Education still did. Were they to have done so, they,

presumably, would not have turned up at these conferences. Historically the causes of this division are complex, but most felt that the long-term pedagogical and art-theoretical causes had simply been exacerbated by recent developments that had forced Art History, Theory, Liberal Studies et al, on to unprepared and, consequently, often hostile Art Departments. Many practitioners still felt threatened. In addition, the traditional theoreticians and historians were slow to replace old concepts of measurable intelligence and rigid notions of aesthetic evaluation by newer notions of creativity, and to recognise the value of the activity they were engaged in, in terms of the wider framework of a student's development and thinking. In other words, where the **insulting and patronizing notion of 'Liberal' studies** remained outside individual student needs, and where the History of Art was unable to come to terms successfully with much post-Duchampian art, the theory-practice gulf deepened and widened. Yet the marriage, however unwise or stormy, had usually taken place.

The problem remains, to identify the likely and real reasons for **this marriage, because I do not feel that they were either the shotgun which Coldstream wielded, or the need for respectability ('academic') which the implementing of Art B.Ed. courses (degree courses in education for teachers)** brought about.

These things remain the outward and visible signs, external (to the true Art Educational debate) symptoms of a precisely dateable political, or practical, disease. They were simply the agents of change and, as such, did not always bring about **real changes of attitude**. The underlying needs for change are more difficult to define, unravel or systematize. They were often internal and reflected genuine concerns amongst artists and teachers, who were perhaps only forced to verbalise or even rationalise their problems

when faced with the crises of the late 1960's. I think that these conferences revealed two main sources.

Firstly, came the pressure from the practitioners themselves:

"It becomes increasingly more difficult for the artist to operate intuitively, except perhaps in following a fashion, and hope to predict the effect of his work. As the discipline of art has become more chaotic the trend has been to cater for an increasingly small public. If he hopes to make his role clear to himself and make sense of the problems involved with such a socially and psychologically fragmentary audience, the conscious interest in the relevant studies, be they social psychology, cybernetics, philosophical logic or whatever, seems necessary and inevitable; and this is not a position evident within existing systems of art education."¹

One result of this attitude has been the blossoming of a number of art magazines and publications in this country² (following the US example) in which the artists themselves dictate the direction and form which the debate about art should take. The magazines reject the commercial-end-product syndrome reflected in the editorial policies of the 'glossies' (Studio International et al.) and often express themselves in specialised, sometimes esoteric or obscure, vocabularies. However, and more important, they postulate a current art-theoretical debate which reveals an increasing seriousness and complexity that makes nonsense of many contemporary teaching methods and curricula. Further, this rigorous attitude refuses to be confined to the conventional study of the History of Art alone. The contributors to these magazines precipitate our need completely to rethink our present concepts of Art Education. They reveal a loss of faith in the methods and values of Art History, Aesthetics and Art Criticism. "In both post-Duchampian art-practice and art-theory (especially after Wittgenstein) the extant aesthetic theses and **modera operandi** have been successively contravened without their replacement by alternative evaluative frameworks."³

Second, came a need amongst philosophers, and particularly those involved in the Philosophy of Education, to fit the activity of art into an epistemological system. This, perhaps, reveals a parallel loss of faith (i.e. amongst philosophers as well as artists) with current thinking in the area traditionally prescribed as Aesthetics and a concomitant change of emphasis on **a priori**, rather than **a posteriori** examinations. Professor Hirst's paper on 'Literature and The Fine Arts as a Unique Form of Knowledge'⁴ provided the key to this new approach and the centre for a growing debate.⁵

Whatever the state of the debate, the important fact for those involved in Art Education, I feel, is that the debate exists and relates well to other contemporary thinking in the area of the theory of art.⁶

Awareness of this fact is, perhaps, evidenced both by the actual provision of these three conferences and by the interest which they provoked. They strongly reinforced the view that the study of contemporary art, of the art of the past, of the work of philosophers, sociologists, psychologists, physicists etc. and the activities of art students today should not be mutually exclusive areas of study. It is disturbing to recall that Dick Field, and others, have been preaching this lesson for at least three years.⁷

However, I feel that now a real need exists to examine more carefully the opinion that art theory and art history have so far been characterised by their descriptive and non-speculative rôles and related concern to make objective aesthetic judgements of an **a posteriori** nature. This really presents the young practitioner today with no help at all — only with a set of outworn referents or rules. The game has changed and the rules need changing. It makes it very difficult for the theoretician or historian to come to terms with much contemporary art which has no 'end-product', as such, about which one can make objective aesthetic judgements. If we begin to focus our attention on the conceptual framework underlying a work of contemporary art, however, our conclusions might become more

meaningful and, in addition, might make us think again about some of the criteria with which we assessed earlier works and some of the conclusions we reached. As John Stezaker says:

"The recognition of conceptual frameworks as operative in the practice of art is something which has been completely absent in aesthetic theory. Indeed such a recognition necessarily contravenes the objective basis of aesthetic theory. The priority-ordering of conventional theory is such that the realm of art is taken as a priori and given, and theory is concerned with generalization of conventionally elected entities. When conceptual thinking is afforded anything like a principality in art-practice, the organization of the conceptual framework (which I would call theory) then antecedes, rather than follows, the practical constructs of the realm. This is the nature of the theory-practice conjunction of 'theoretical art'. In this context, to speak of the framework-bound nature of art without a corresponding revision of the theory-practice relation becomes a contradiction inasmuch as the assumption of the givenness of the realm of art (quite apart from conceptual deliberation) is an implicit denial of the operativeness of conceptual frameworks (and of conceptual thinking by artists). This becomes especially crucial when developments in post-Duchampian art have reached the point where the reductionism which has been exercised in successively contravening pre-established aesthetic norms insists only on the mere act of nominal election of pre-existing entities to the status of art-works. In this stage of nihilism the sole resolution is on the basis of a new theory-practice relation."⁸

Finally, therefore, I feel that a crisis exists which has unfortunately been hidden, in many of the institutions in which art is taught, by the more immediate concerns about the future of these institutions. The results, if not the explicitly stated function, of these conferences, was to reveal the true nature of the crisis and to begin to define its perimeter.

Notes and References

1. Kevin Lole: 'Control Magazine', Issue 7, p.5.
2. e.g. 'Control Magazine', 'Art Language', 'Frameworks Journal' etc.
3. John Stezaker. Letter to 'Studio International', Nov. 1973, p.170.
4. Printed in 'Cambridge Journal of Education', Michaelmas Term 1973.
5. See Peter Scrimshaw's article in reply to Hirst's paper in 'Cambridge Journal of Education', Michaelmas 1973.
6. e.g. See Suzi Gablik's article: On the logic of artistic discovery: art as mimetic conjecture. 'Studio International', Sept. 1973, p.65. Or John Stezaker's letter in reply, (op cit.).
7. Dick Field. 'Change in Art Education', Routledge and Kegan Paul, London, 1970.
8. John Stezaker: (op cit.).

The three conferences referred to were:

'Art History, Criticism and the Teacher' held at Manchester University in October 1972;

'Philosophy and the Teaching of the Arts' — a conference of the Philosophy Section of the Association of Teachers in Colleges and Departments of Education at Madeley College of Education, July 1973; and

'Approaches to Art History held at Manchester University in October 1973.

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'Training for the new Helping Professions' by Jo Klein held over to the May issue which otherwise will be mainly on Education in Australia.

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Introduction to Finchden

David Dunhill, London

On the strength (to me, the weakness) of a radio programme which I recorded at Finchden and an obituary notice which I wrote for 'The Times',* I have been asked to contribute an introduction to the series of articles which make up this special issue of 'New Era' about the life and work of George Lyward. I am the least qualified of all the contributors: I met him only a few times and our early meetings were in circumstances which could hardly have been less propitious. I went to Finchden, in 1971, because, since reading Michael Burn's book, perhaps fifteen years earlier, I had wanted to do some sort of documentary about the place. The first words George Lyward said to me, when I telephoned to ask if I could come and discuss the idea, were "Not on your Nelly!" I gathered that some TV people had recently invaded the establishment and had not endeared themselves by an impetuous approach and a series of clumsy questions. I did not allow myself to be discouraged: we, in the media have thick skins. The trouble is that the thickness is a poor qualification for describing anything as sensitive and elusive as the life of Finchden Manor. Eventually, G.A.L. said grudgingly that I might come over and discuss the project provided that there was no implication whatever that it should therefore be allowed to go ahead.

I did not realise fully that a Man from a Medium (any medium) was about as suspicious a person as could possibly be encountered at Finchden — and a radio man perhaps the worst of all, since he was after getting people to commit themselves to words. Happily unknowing, but happy to have an appointment, I got in my small car and drove across country, on a cold, February afternoon, from Surrey to Tenterden. I did have the sense to conceal my recording machine, microphone and the other tools of my insidious trade under an overcoat on the back seat.

On the way, I began imagining what I

should find on my arrival. I felt sure there would be a strong feeling of the nineteen-thirties. I saw Lyward as a bearded figure, wearing sandals and a dark shirt, sitting on a tubular chair in a clearing of books, chain-smoking Woodbines and listening to Alban Berg, as boys outside threw cricket balls at his study windows!

How very different was the reality! I arrived in the late afternoon and rang the bell. The door was courteously opened and I said I had come to see Mr Lyward. "Oh, you want the Chief", said the boy who had admitted me. I was shown into the long, low, heavily beamed room which was 'Chief's' downstairs — and more or less public — domain. He had another room upstairs where he was inviolate and where only the staff could find him, and then mostly on the telephone. You could always go to the lower room, provided you knocked on the door; and to knock was something no Finchden boy ever neglected to do. In contrast to his frigid approach when I had telephoned him, 'Chief' clasped me by the hand and waved me, with a big sweep of his arm, to the nearest chair. It was teatime. There were some boys there already and, hurriedly, another cluster was invited to come and meet me. Away went most of my shyness and certainly all my images. The tea was the loveliest Lapsang Souchong. It was served in china cups and there were well-cut savoury and jam sandwiches. They disappeared at great speed and more were produced. The boys did it all. Order and courtesy and good manners: these were the last things I had expected to find.

I have described them on a superficial level; but I soon found they went much deeper. True, the boys' part of Finchden is anything but gracious and has been known to horrify the kind of visitor who likes to see boys polishing fire buckets. The outward refinements were a perquisite of being with The

Chief. You went into another world when you entered the private part of the house. But the inner courtesies were much more widely found. I went, later, to one of the Finchden dances and was amazed to watch a long-established ritual at the end, reverting to a forgotten, perhaps a Victorian age. The boys, standing together, sang "Good-night, Ladies" to the girls (who had come from Tenterden and around and some from much farther away); and they bowed, low and formally, as they sang. This, by teenagers in the 1970's, done unselfconsciously and without so much as a hint of a Monty Python mockery, seemed to me an amazing manifestation of the kind of thing Lyward could cause other people to do. He had this chivalrous, formal side (some would call it 'square') and it existed alongside all the freedom and unfolding of his therapeutic work. It was (and I hope it still is) a pillar which upheld the structure of the community and it also — very craftily — endeared the place to its potential opponents.

When tea was cleared away, there was a general sitting around and much talk. I suppose a psychiatrist might have called this a 'Group Therapy Session'; but it seemed not in the least like that. I remember my astonishment as The Chief put his arm from time to time round the shoulders of whichever of the boys was sitting next to him and sometimes he held the hand of another, quite tightly. How many schoolmasters would dare do this and how many modern schoolboys — or parents — would not draw false and fashionable inferences? Only a great and courageous character, I feel, could to-day give this kind of personal security to the boys in his charge. The Chief, I am sure, had the bigness which every adolescent boy longs — but usually fails — to find in his own father.

I am tripping up — as I was constantly told off for doing during my visit — in my use of words. Finchden is not a School and you must not call it that. It is just Finchden. Once, I referred to a member of the staff as a 'Master'. I was rebuked with looks of horror. I even asked a boy, who admitted he had a good brain, whether he was developing it. He was shocked and puzzled. "Am I developing it? Does one develop one's own brain?"

That first evening there was a sort of concert in the Chief's room. Possibly it was put on for my benefit but, as far as I could see, it just happened. People began to arrive with guitars, and one boy had a violin. The 'group' did quite a few numbers of their own making and they included a really beautiful song, in the pop idiom, with a tune I have hummed ever since. It could have gone straight to the Top Twenty. Later, I got the group to come to a BBC studio (where they were rather inhibited) and record it for my programme. How I wish I had dared to produce my UHER machine to record it there and then, along with the other tunes, and the talk, on that memorable evening. But I think this might have alienated George Lyward for ever; and then I should have had nothing and — much more serious — should perhaps never have come to know him. As things were, I was invited to return, in a few days' time, when he would allow me to make a tentative start of my 'radio portrait'. The situation was not that Finchden had had a look at me and decided I was all right. It was that, even in the tiny space of time I was there, I had **come** to be all right — or more all right. I am quite sure also that Lyward saw to it that the boys, and not he, were my scrutineers and that their approval was the criterion.

So I duly returned. I still had to wait a day or so before the Chief would talk to a microphone. He clearly had a horror of this and all the time I felt I was a surgeon, hovering to perform an operation — and, in my case, without an anaesthetic.

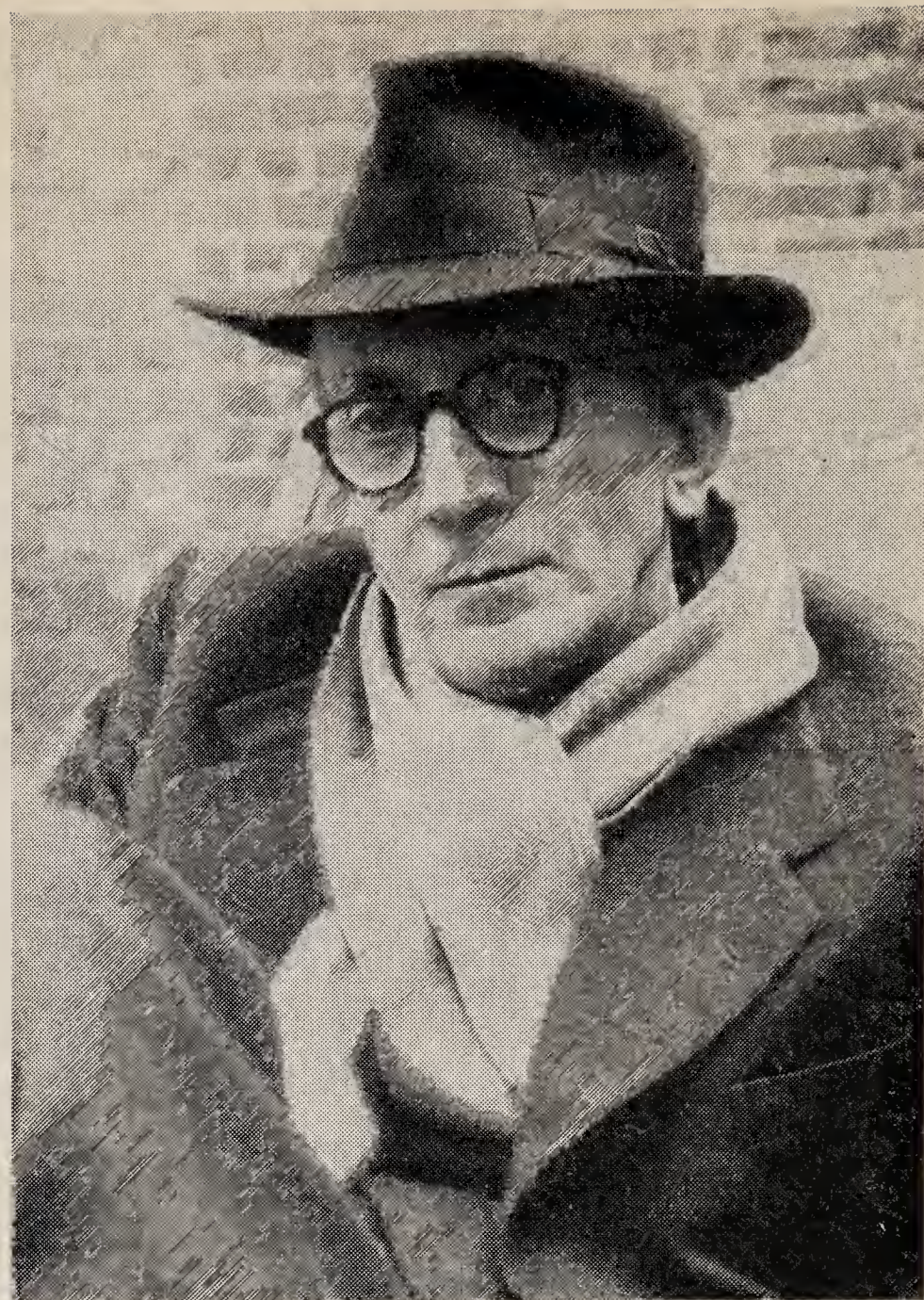
Several contributors, and particularly Barbara Smith — refer to the inadequacy of words: and I shall not enlarge upon this theme. Certainly a tape-recorder was, to George Lyward, a kind of refrigerator which froze words into icicles, where they remained, rigid, suspended and meaningless. "It's no good," he said to me after my first attempts to get him to talk to the jutting microphone. "I just can't say anything. It doesn't **mean** anything . . ." But he did say this :

"I have lived for 41 years with theives. They've either broken the law of the land or they're so maladjusted, as it's called, along with their

cleverness — often as the result of using it defensively — that they have stolen in all sorts of ways — same very subtle. When they are very sick, the demands they make on one's time and energy — the intrusions upon one's private life — make them the biggest thieves of all. It all sounds as though I'm up against these modern young. I'm not up against them. I think this is where they've reached in their reaction against Society or against adults or against an educational system which has tried to shape them without very much regard for what was, as it were, trying from within to give them their own individual shape."

That was typical, I felt, of the way in which Lyward combined warmth and love with a total lack of sentimentality and nonsense. I thought that, to thank him for his hospitality (in its widest sense) I should give him a present before I left Finchden and I wondered what it should be. I remembered he had told me he was very fond of wholemeal bread and I went to Tenterden to buy flour and yeast; and then I borrowed his private kitchen to make him some. The two loaves were a great success; and he asked me whether I would teach one of the boys how to bake more of them so that the supply could continue. I chose someone and gave him a lesson; and I told Lyward proudly who my pupil was. "Oh", he said, with mock indignity. "You would, of **course**, go and choose a bed-wetter!"

Of the many sides of Lyward which emerge from the articles in this issue, I think two emerge strongly and often. One is his non-linear, unmeasuring use of TIME, to which we are so unaccustomed in Western Society. It was perhaps his most powerful therapeutic tool. To a broadcaster it was certainly the most difficult — and the most fascinating — thing to accept. The other point is the Chief's own vulnerability. He had never forgotten what it was like to be young. Most people do. Most people who have suffered greatly and come through their suffering have also forgotten or denied, the quality of the experience. Lyward, never. He dearly loved the pop-song, of which I wrote earlier, and here is a part of its lyric:



1957

"So don't worry if you feel your heart is weak
And the words of love are difficult to speak,
For the world is full of trials to overcome
And the song will come together even louder
when we've won.
And we'll all get together again
And sit in a circle in the wind and the rain,
With our friends all beside us to hold back
the pain
And we'll sing to the sun and the sun will
come again."

*Reprinted in the 'New Era', July/August 1973, p.164.

Readers may also care to be referred to Raymond King's article 'George Lyward — some recollections' 'New Era' Sept./Oct. 1973, p.166, and to M. Burn 'Mr Lyward's Answer'. Hamish Hamilton, 1956.

David Dunhill was educated conventionally at a prep. school and at Wellington College. Joined a paper in Wiltshire as a reporter and, after serving in the Middle East and latterly on a Forces Radio Unit, went to the BBC and stayed 25 years, mostly as an announcer. Is now a free-lance broadcaster and writer. Also teaches broadcasting. Has four children, all grown up.

A Memorial Address

John Prickett, Tenterden, UK

No-one who knew him at all well is likely to deny that in his chosen sphere George Lyward had a gift which can only be described as genius, by which I mean a gift comparable to that of a poet, a gift which leaves both the poet himself and the listener (or reader) face to face with a mystery. Of that mystery George Lyward was intensely aware and knew that he had been called to communicate it and co-operate with it through the exercise of his genius in creative personal relationships, and above all in the creation of the community with which his name is always associated, the community of Finchden Manor.

It would be mistaken to conclude, however, that because genius is a gift, the exercise of it is easy or painless. It was **certainly not** so for George Lyward.

Those who saw him for only brief periods on occasional visits to Finchden may well have taken away with them the impression of someone of great strength and independence who could with equanimity defy custom and bureaucracy and get away with it. Because he took great risks, people assumed that he must be very secure, but the full measure of his achievement can only be understood in the light of his deep insecurity, and his dependence upon the esteem and encouragement of others. Complexity and ambivalence are the clues to any rounded picture of the man.

Apparently secure, yet constantly struggling with a deep sense of insecurity; fiercely independent of Government and Bureacracy, of outside inspection or external financial control, yet personally dependent on the esteem and friendship of others; warm in his offering of and longing for friendship, yet ruthless in rejecting those who appeared to be a challenge to his vocation or his leadership; finding conventional and organised religion unhelpful (so that he could say "the moment I enter a

church all religion leaves me"), yet claiming that religion, even more than education, was the main interest of his life; otherworldly in that his vocation involved a kind of retirement from the world, yet sybaritic (his own word for it) in that he enjoyed the comforts of life, and having beautiful things around him. Himself, as he would sometimes suggest, largely conditioned by a conventional morality, yet he would never judge anyone else by those same standards nor, in assessing the ethics of any situation, would he allow any moral rules to blind him to the reality of the personal relationships involved. It was these (and not abstractions) which would determine his attitude.

At Finchden he was the centre around whom everything rotated, yet he knew that he was not **the** Centre and that his rôle (while accepting temporarily to be the centre) was to point beyond himself to the mystery which was the Still Centre of the wheel which represented the changing universe in all its diversity. These were some of the paradoxical aspects of the most complex character it has ever been my privilege to know. Each of these conflicting forces was at times the cause of acute suffering, but **that** he never avoided, and where others of baser metal would have resolved the tension by some easy surrender, he was able to live with it and through it, with faith in the eventual positive outcome.

George Lyward's early life was insecure. His father, an opera singer, left home when George was very young and visited them only rarely. His mother worked as a primary school teacher for the princely sum of £60 per annum and could not support a separate household herself and her children. The young George, therefore, found himself as the only male in a household consisting of two aunts, his mother and two sisters. As a result of an attack of poliomyelitis he had a weak leg which prevented him from taking part in

games. He suffered a good deal of bullying, both at school and in the street in Clapham Junction where he lived. This may have encouraged him to give more time to his school work and especially to reading. He won a scholarship from his primary school in Westminster to Emanuel School where he eventually became a prefect and House Captain and a Sergeant in the Officers' Training Corps. At the age of 16 he had made the momentous decision to risk his frail limbs on the rugby field and before leaving he played for the 1st XV. He believed it was this decision which won him the respect of the staff and resulted later in an invitation to return as a master. It was when as a prefect at Emanuel he was put in charge of the lower fifth, known as the 'toughs', that he first became aware of his ability to get on with 'difficult' boys.

The family did not go away for holidays; they could not afford it. So during school holidays he spent much of his time reading in the public library on Lavender Hill or practising on the piano at home for hours at a time.

Within six weeks of leaving school he was teaching in a Prep. School at Wandsworth Common. It was here that he first stood in front of a group of children and, as he later wrote, "the thought came to me almost like a blow — these are **people**, we are all people together in a room, — that is the most important fact about this situation. That they were my pupils was a secondary fact completely dwarfed by the first almost alarming realization."

The consequence of this realization he describes as follows:-

"(it) meant that I never again valued quantity too highly, or troubled about 'mistakes', or facts forgotten the next day, or interruptions, or 'talking in class', or momentary impertinence. Nothing could separate us: **we were members one of another.**" (This was later to become one of his key phrases in talking about Finchden.)

After working in two Prep. schools he was

appointed to Kingston Grammar School and later invited to return to Emanuel, his old school, as a member of staff.

But by this time the desire to go to Oxford or Cambridge had become predominant and eventually he won a choral scholarship to St. John's College, Cambridge, which he was only able to take up with the help of a grant from a fund for ordinands, for he had now decided that he wanted to be a parson.

Cambridge was for him sheer joy. He delighted in the music in College Chapel and in the productions of the University Music Society in which he sang many of the principal rôles.

In 1918 he was offered a post as house-tutor at the Schoolhouse of the Perse School and from then lived with W. H. D. Rowse, the Headmaster, and his family. It was at the Perse that he distinguished himself as a rugby coach.

From the Perse he went (in 1920) to Bishop's College, Cheshunt, to be prepared for ordination, but withdrew only a fortnight before he was due to be ordained. This withdrawal from ordination was undoubtedly a traumatic experience to which he frequently returned in later life. It seems probable that throughout his life his emotional attitude to institutional religion was determined by it. On leaving Cheshunt he returned once more to Emanuel School, this time as Senior English Master.

Where should his ambitions take him next? His mind was soon set on teaching at a Public School, partly because that represented for him a standard of excellence not to be found elsewhere, but one cannot doubt that there were also compensating factors at work, not unrelated to the poverty and humiliation of his early life.

In 1923 he was invited by the newly appointed Headmaster to take charge of a large Modern Sixth at Trinity College, Glenalmond. This was the opportunity he had longed for and his happy and uninhibited relationship with that sixth form affected all his future experience with boys of that age group. It was there

that he brought to fruition his own ideas about teaching in depth and the need to see that his pupils were satisfied emotionally as well as intellectually.

In 1928 a serious breakdown followed the breaking off of an engagement to marry, with the result that he had to leave Glenalmond and go for treatment to a nursing home under Dr Crichton-Miller. He remembered telling the psychiatrist that he had both a St. Francis side and a Napoleonic side to his nature.

It was while he was recovering at this nursing home that Dr Crichton-Miller asked him to help some boy patients of his. He was so successful in this that eventually, as the demand for his help increased, he moved, at the suggestion of Dr Rees, to the farm of one of Rees's old patients known as the Guildables, in Edenbridge, Kent. That was in 1930. By 1935 he had 20 boys there and was looking

out for better and bigger accommodation. And so it was that he eventually moved to Finchden Manor, where (including a break for evacuation to the Welsh border during the war) he worked for 38 years.

It was in 1931 that he went from the Guildables with a friend for a few days holiday at Cromer. On entering the hotel courtyard he saw a group having tea outdoors, among whom was a girl with wonderful copper coloured hair. He later claimed that as soon as he saw her he said to his friend, "There is my wife." And so it proved to be. And so when he came to Finchden he had the support of a wife gifted in many remarkable ways whom he has rightly described as being "of heroic stature". Her untimely death, and the tragic illness which led up to it, deprived Finchden of a source of warmth, colour and gaiety for which she will always be remembered with affection.



George Lyward and his wife, Sadie. Christmas 1953.

Outside Finchden his closest association for many years was with the Home and School Council, of which he became Chairman in succession to Lord Allen of Hurtwood. For 13 years he edited their magazine 'Home & School'.

It was the publication of Michael Burn's book 'Mr Lyward's Answer' in 1956 which first, however, brought him into prominence as a public figure of international standing. This book aroused great interest, not only here but also in the United States, and since that time American psychiatrists have constantly visited Finchden and sent over their patients for treatment.

Lyward's achievement at Finchden has been described as one of the most important educational experiments of the century and has certainly had a considerable influence upon official policy concerning the treatment of disturbed adolescents, both in this country and abroad. This was recognised by the award of the O.B.E. in 1970 and by the invitation he so much appreciated to 'preach' in Westminster Abbey in 1971.

How can we describe those special insights of Lyward's which made Finchden Manor unique among therapeutic communities for disturbed adolescents?

First, he saw clearly that what these disturbed boys needed above all on coming to him was a **RESPITE** from all forms of nagging and pressure. And he was prepared to let them have such a respite for as long as they needed it, even for a matter of years. He would offer them 'a form of hospitality' in his house.

This respite from the pressure to work was often the occasion of criticism, not only from local farmers, one of whom, in my hearing, when complaining that some of his strawberries were missing, described the boys as "a lot of bloody layabouts", but also from people in the trade who frequently asked in real perplexity: "But what do they **do** all day?" One boy when asked this question gave the classic answer "I don't know what we **do**, but it's a fine place to **be** in."

This leads me on to George Lyward's attitude to **time**. To explain this I should perhaps say first of all that it was a basic axiom of his method that when the cause of disturbance is unconscious the cure must be at that same level. Here let me quote a passage from one of his early articles:

I contend that experience shows that in the long run this security (i.e. the security children and adolescents require) must be an inner one realised unconsciously. Now all our boys have lost that sense of security owing to nagging or the breaking up of their homes or a too rigid insistence upon 'right' or 'wrong' when they were young — and so forth. They are suspicious, lonely, self-pitying — compelled from within to be stealing in some form or other. Their faith in themselves can only return unconsciously as the result of something happening inside. No talk, as such, can do it, though much can be slipped slyly into talks which takes effect gradually, chiefly because it didn't appear to belong to the main current of the talk. Fixed reactions to their behaviour must fail to help them, because they tend to keep the relation of adult and community to the child on a behaviour level . . . they cannot feel secure while they are being 'pleased' or 'excited' by what they only think they want, because they are not being very deeply satisfied.

To return to his attitude to **TIME**. I went to Finchden Manor from a conventional Boarding School. It was not unusual for me, seeing that I had half an hour to spare between morning school and lunch, to arrange to see a boy then, it might sometimes be on a matter which affected him at quite a deep level. It would not be surprising to anyone who knows Finchden to discover that I often met with monosyllabic answers which in no way promoted the purpose of the interview. Half an hour! What was my astonishment on arriving at Finchden to find that 3, 4 or even 5 hours for such an interview was not considered too long! Nor were weeks, months or years too long to wait for the thawing of what had been in deep freeze at an unconscious level for many years. Lyward saw that it was not just a question of release from the pressures a boy was consciously aware of, and this, as he saw it, was the explanation of the **slowness** and **depth** required in the treatment.

When speaking about time he liked to tell the story of the missionary with African bearers walking through the bush. They walked steadily on the first day and the second day, but on the third day they all sat still and did nothing. They refused to move. When the missionary asked for the explana-



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tion, they said "You see, our bodies walked all day yesterday and the day before, and now our souls need time to catch up."

Ancillary to this attitude was his belief that the delayed response was often more powerful than the immediate; that the casual word could penetrate and germinate whereas the direct confrontation would meet resistance on the hard surface and bounce back again.

Because time was needed for thawing, warming, weaning, loosening, healing, **disarming** (for that was another favourite word) only a consistently friendly relationship over a long period could be of any help.

He saw that the loosening up of compulsive patterns and reactions could be helped by paradoxical treatment which surprised, even shocked, and forced the boy to ask himself questions. Whereas on arrival a boy knew what reaction to expect to his own rebellious and anti-social behaviour, he would be startled and bewildered by what some have called

'paradoxical' reactions, so unexpected as to disturb quite deeply the fixed patterns formerly ingrained. When a boy had been absent without permission for several days causing many hours of additional work for Lyward and the staff in trying to trace him and to allay the anxiety of parents, not only would he be fetched by car, if necessary from considerable distances, but on arrival would be warmly welcomed back, and opportunities would be sought of giving him permissions or articles of clothing or whatever, for which he had previously been asking without success.

Gentle as he could be with a frightened patient, his anger could nevertheless on occasion be quite terrifying. The silence which descended upon a Session of the whole house when 'Chief' arrived in an angry mood was eloquent of the respectful awe with which on such occasions he was regarded. Yet his mood would quickly change and, where the voice of thunder had sounded against a background of chilled silence, only a moment later

a sudden flash of wit would cause the whole house to collapse in mirth.

Upon visitors his wrath would fall most often when they confused his methods with those of the 'do as you like' progressive school of educationalists. If his attitude at times appeared 'permissive' it was not due to indifference as to the way people behaved. It was due, at least in part, to a recognition of his limitations. If you knew that someone who was asking permission to go into town would go whether you said 'yes' or 'no', it seemed more sensible to say 'yes'. At least that would save you from an embarrassing situation when he ignored your 'no', and it might encourage him to come and ask permission again the next time, instead of slinking off discourteously and without reference as an unrelated individual.

But the acceptance by a rebellious boy of his first 'no' was always regarded as a major advance. "It is the nos which give shape to our personality", he would say, "like a fat woman's corsets."

Which brings me to the whole question of GIVING. George Lyward would distinguish between two ways of giving, — as a sign or symbol of the giving of oneself, or as a substitute for the giving of oneself. The second kind of giving was very common among the parents of rejected or neglected children; at Finchden the first was woven into the pattern of daily life. A boy would be given more pocket money or new clothing, not because he had made out a good case for it, but because he specially needed at that moment to be reassured that he was loved.

To be effective, giving as a sign or symbol must be generous and unconditional — "Good measure, pressed down, running over" (he was always quoting the Bible, and just because he was so unpious, people could take it from him). He would use anything on any occasion to provide such symbols. At one period he used to appear at breakfast and distribute the letters. Cooked breakfasts were not normally supplied, or only on order from the Chief. He had just given such an order for

one boy and David, sitting near me, said "He would never do that for **me**." When Lyward came round, David, on a sudden impulse, asked him, "May I have bacon and eggs today, Sir?". "Of course you may, David," was the reply, "and not only today, but tomorrow and the next day as well."

Lyward used to say that those who feel indebted (to parents or others) must live on **credit** in both senses of the word. They become takers and, if they are to take, somebody must give. They will, of course, try to liquidate the debt (by various forms of enuresis). He once said to me laughingly "There are two phrases I should like to be remembered for — 'living on credit' and 'liquidating the debt'."

But there was another way of giving advocated by George Lyward which was less acceptable to his critics — writing about Children's Homes he once expressed it in this way:

"The real secret of living in a Home with children is to know how to be creative in taking away, and in being unfair and haphazard, **so that the gift shall never deny the children increasing awareness of the giver.**"

This is so contrary to the book of rules, which always insists upon consistency of treatment and fairness, that the sheer temerity of it takes the breath away, — in the same sort of way, I imagine, as the story of Jesus about the workers in the vineyard did for those who first heard it.

He liked to think of the whole process of what happened to people at Finchden as 'learning to live' and that was not just a matter of behaviour (he was never taken in by 'good behaviour') or of getting rid of some 'objectionable traits', but 'a gradual and infinitely thorough recreation'.

His technique for interviews was surely original. Once again it was based on his awareness of the need for time so that the deeper levels of personality could come into play.

Let us suppose that he wished to talk to a boy

about his relationship with his mother. Near the beginning of the interview he would, as it were, announce the subject matter of the interview by some such remark as "You don't get on very well with your mother, do you Peter?". At this stage a monosyllabic reply was all that could be expected, "No, Sir."

Lyward would then drop the subject and a wide ranging discussion might follow (he was never at a loss for something to talk about and his witty comments on current Finchden events were sure of a good reception) for the next hour or so. During this time a small group would have been gathered ("You went out with Jeremy yesterday, didn't you? Would you like to have him in?" A member of staff puts his head round the door to ask a question and, if known to be on good terms with Peter, is invited to stay). Some chance remark will then cause Lyward to return to the matter in hand. "That's rather like your relationship with your mother, isn't it Peter? Just like Tom hammering at the goal time after time yesterday and each time hitting the post and getting a rebound! Does your mother do that Jeremy? Does she 'go on' at you, does she nag? What sort of rebound does she get?"

If, at this stage, Peter suddenly chimes in and begins to talk about his mother, the interview will have been an easy one. Most frequently the hatred of his mother is so deeply buried that it cannot reach the surface in so short a time. And so, almost imperceptibly, the conversation is allowed to drift away again, and become general. Another friend may be invited to join the group. And so on. Only when Peter at last (it may be after 3 or 4 hours of moving 'to and fro' and, after a stammering start) lets the floods of his anger burst through, only then can the group concentrate on the matter in hand. From then on Peter will be doing most of the talking. The fact that the group of friends is there to share in this confidence has a twofold significance. Peter has brought his trouble out **into the open**. (It would not have been the same if he had said to George Lyward in a huddle, "I'll tell you, but you must promise not to tell anyone else"). Secondly it means that those who have (at his invitation) shared his con-

fidence, will both know more about him, understand him better and feel a greater intimacy and responsibility for him. Lyward often said that the boys did far more to help each other than he could do to help them by private interviews.

It will be recognized that this technique is time-demanding and exhausting. There is only one thing to be said for it: it works.

I will end with an extract from one of the many letters written by Old Boys of Finchden saying what George Lyward meant to them:

"To me at various times he was father, mother, brother, uncle and whatever was my need at the time. I can never forget him as in a peculiar way he is always with me, as part of me — He did so much for so many of us and I count myself uncommonly lucky to have passed through his spell and care.

"Without him I could never have qualified from college and obtained the job I now hold and enjoy. Without him I would never have had such a happy and enjoyable marriage with two gorgeous unconfused sons."

It is not for me to attempt an assessment of **Lyward's work**. Others will no doubt do this in the course of time. If, however, there is one factor common to the attitudes and methods I have mentioned, it is that they are all addressed to the deeper levels of the personality where alone significant change is generated. Taken all in all I suspect that they amount to a change of climate (involving a freshness of perception, of insight, of creative relationship) which may help to determine our ways of seeing disturbed and disturbing adolescents for a long time to come.

This article consists of the text of an address delivered by John Prickett at the memorial service at St. Martin's in the Fields, London, on 26 October 1973. It has not previously been published but permission to reproduce extracts has been given by the author to 'The Times Educational Supplement' and to 'The Social Worker'.

John Prickett. After teaching for periods in Egypt and Liverpool, was headmaster of Kent College (Canterbury) from 1934-1960. From 1960-1967 he worked with George Lyward at Finchden Manor. From 1967-1971 he was Secretary of the Education Department of the British Council of Churches, and is now Hon. Secretary of the Standing Conference on Inter-Faith Dialogue in Education.

The Stricken Healer

James L. Henderson, Chairman, World Education Fellowship

What was it about George Lyward which made me feel that to expose student-teachers, however briefly, to his influence, could be a vitally important ingredient in their training? Probably much the same thing that kept me, as a teacher myself, coming back to him for wisdom over a period of more than thirty years. In this article I shall try to catch that quality in the man as it relates to the philosophical cross-currents and dilemmas of twentieth century education. An interesting point of entry into the exercise is the reflection that his life-span coincides almost exactly with the growth and development of the progressive school movement, personified by such men as Badley, Geheeb, Neill and Curry. His own educational style was very much part of this movement; indeed it determined many of its activities, while in some respects standing in marked contrast to it. In order to understand this paradox it is necessary to glance briefly at the relationship of the progressive school movement to orthodox education and also at the wider relationship of previously prevailing educational principles and practices to the social scene of Western civilisation at the beginning of this century.

Three main tendencies are quite clearly discernible, politically the 'international anarchy' which culminated in the catastrophe of the first world war; economically the increasing need for large-scale production and distribution which expressed itself in varying forms of both capitalist and socialist planning; and spiritually the eclipse of the Christian faith by an initially confident and eventually disillusioned materialism and secularism.

Now the ways in which people were bringing up their young were closely influenced by all these three strands. One response came from those who in the face of such challenges strove to hold fast to known values, the ideal of the 'decent chap' as a reluctantly acceptable alternative to the 'Christian Gentleman'.

Another was extending a welcome to the expansion of state education in the cause of social justice, symbols of which in Britain were the 1918 and 1944 Education Acts. A third was 'progressivism' in home and school, mainly middle-class, which championed 'child-centred' learning, questioned all kinds of authority and leant towards permissiveness.

George Lyward's own early life was a part of this complex. His experiences as child and schoolboy in a humble London environment were often harsh and searing, but his natural gifts, musical, literary and above all imaginative, enabled him to respond with amazing resilience to a series of set-backs until, when still a very young man, he experienced a severe nervous break-down. In Kierkegaard's words "he stuck his finger into existence" and found "that it smelt of nothing". In spite of a brief, mercurially successful schoolmastership at Glenalmond, which illustrated his capacity for teaching unorthodoxly within an orthodox framework, his disease or dis-ease became so acute that he was compelled either to discover in and through it the germs of his own healing or be destroyed by it. He found healing, but, as I often heard him remark, no cure. His genius lay in applying the wisdom he himself had gained in the course of that healing process to the therapeutic treatment of others. Finchden Manor, and what this came to mean for its members and an ever-increasing collection of workers in all fields of education, were the result of Lyward's willingness to be hurt in order to be healed. He himself had learnt how to bear the Amfortas wound of consciousness and to interpret the meaning of that wound in individual and collective terms as it applied to the contemporary predicament of mankind. In what did and does this wound consist?

It is the predicament caused by modern man's advancing into consciousness, away from his roots in the past and the unconscious, without

sufficiently safeguarding by legitimate means his supply lines of instinctual energy and therefore exposing himself to their illegitimate but inevitable expression in explosion. Belsen and Buchenwald erupted into German Kultur, Hiroshima was the catastrophic end-product of the Cavendish laboratory and the Göttingen physicists. All of this lay, I think, at the heart of Lyward's gift for diagnosis and treatment of the main victims of the predicament, namely the boys and young men who came to him at Finchden Manor. The fact that most of these had high intelligences is of particular significance as symptomising in individual terms the divorce between reason and emotion, which itself has been such a persistent feature of mankind's twentieth century malaise. Lyward could perceive in their plight the projected violence, frustration and lack of love, which are hallmarks of our over-urbanised, industrialised, fragmented and collectivised society. Surely it is just these forces which are now manifesting themselves so stridently in the loveless and licentious classrooms of today — those classrooms that with increasing inefficiency cage the bursting, instinctual energy of teenagers. These adolescent boys and girls are being denied the opportunity of passing into adulthood through the absence of any ritual capable of helping them to make sense emotionally and intellectually of the human situation they have inherited.

My contention is that Lyward's specialist work with small groups of delinquent youths has validity for education as a whole and that his message, properly understood, can do two things:

- a. legitimise the permissive attitudes of parent and teacher to the child;
- b. provide containers of security and 'reassuring liaison' with the past and their own unconscious, wherein this permissiveness can operate creatively and not destructively; in his own words that message is one of 'stern love'.

This is a sentiment which is the precise opposite of sentimentality, which has been correctly defined as "sympathy based on in-

sufficient knowledge", an attitude towards human need which should be briskly rejected. Lyward's power to heal proceeded from the synthesis of a deep capacity for empathy with another person's condition and a frequently devastatingly rigorous intellectual analysis of it.

Drawing on notes of sundry talks with George Lyward, I would like to mention here two spheres of education as conforming to that criterion of general validity; one has to do with school discipline and the other with the teaching of history. In respect of the first it must be a common and distressing experience for many a teacher to-day to enter a classroom, the atmosphere of which is poisoned with an attitude of resentment, hostility or insolent apathy on the part of pupils, many of whom would rather not be at school and who fail to see that the lesson to which they are being exposed has anything in it for **them**. Such a situation is of course only worsened if the teacher reacts to it with timidity or aggressiveness. Let him instead 'relax towards the toughs' (Lyward), not by giving in to them but by loving them, and Lyward does not mean necessarily liking them, but, to use his own splendid definition, loving them in the sense of 'paying attention to them'. Of course such a realisation is not easy to attain; it springs, as Lyward demonstrated at Finchden Manor, from 'the depth of group life'. This is not lightly achieved between teacher and taught in the framework of a disjointed and fragmented day school timetable. Yet surely it gives a most valuable clue to the handling of the soreness of class-teacher confrontation; the first thing to go for is group life in some depth as the prerequisite of any meaningful learning. It may be that a class activity of however hum-drum a kind on condition it is genuinely desired by the general will of the class, can provide such a context — joint pursuit of a desired goal or joint caring for a common object of compassion. This will take time, but, as Lyward was never tired of witnessing to, timing is all important in any educational relationship. The right moment at which alone the penny of enlightenment will drop, has got to be waited for. "Waiting consumes my life", he used to say,

and this waiting has to be conducted with gaiety and faith. Then there is the paradoxical contention with which he used to puzzle enquirers; "Never make a contract with a child", he would say. Why not? Because contracts imply equality of bargaining power between the partners concerned, which by definition cannot exist between adult and non-adult, it smacks of 'conditional love' which is the negation of true love.

It is perhaps just here, in that most practical encounter between adult and child, that Lyward's difference from most of the progressive educationists of at any rate the twentieth century can be discerned. For that 'unconditional love' for which he calls is Agape and can only be invoked within the spiritual dimension. It is a kind of grace which the teacher cannot just order but has to pray for, and this he can only do if he believes in an object of his prayer, as Lyward certainly did, though in his case it seemed to take on an often strangely heretical Christian form.

Now this teaching of 'stern love' began gradually to permeate the thinking of the Home and School Council of Great Britain of which Lyward was for some years Chairman. (He was also oddly enough a member of the London Society of Rugby Referees!) This mode of regarding teaching has been finding its way into the more recent thinking of the World Education Fellowship, in whose circles progressivism in education is being redefined in terms that, without denying the truths of 'child-centredness' transcend them and deepen the philosophical perspective within which children need to be viewed. For the authority with which 'stern love' is armed, seems to be the only authority that these children of a permissive society appear capable of both recognising and respecting.

With the regard to the teaching of history, Lyward as an undergraduate at Cambridge had already responded with assent to Professor Freeman's plea for what he called the 'unity and continuity' of history. Years later I made notes of one of Lyward's talks, which threw a flood of light on my own clumsy efforts to teach history in such a way that it

made sense to myself and my pupils. "You all know", remarked Lyward, "what happened in 1066, but do you ever give a thought to Stephen and Matilda? Those of you who were alive during the first world war may remember the rumours of war-profiteering. Do you know that the civil war between Stephen and Matilda went on for many years because the nobles kept it going; they were war profiteers. When I use the word 'war profiteer' about them, I am helping you to travel, to take your minds back from the present to the past which then becomes modern. I am sadly perhaps reminding you that the war profiteer is of all time. Instead of the kind of linear teaching which I find myself inveighing against more and more as a stumbling-block to many of our children in school, and a possibly potent aid to the producing of a schizoid generation, I have been trying to move gently into the realm of subjective values, spanning time and place". The quite recent advent of the psycho-historian (see 'Teaching History' Nov. 1972, Vol. II Number 8) is making that realm increasingly accessible to the student of history, so here again is an instance of Lyward the pioneer.

It is fitting to conclude with one of Lyward's favourite quotations:-

"Look not for me
Among the bearded counsellors of God:
Look for me in the nurseries of Heaven."
(Francis Thompson)

Whether these 'nurseries of Heaven' are Westminster Abbey where to his somewhat wry astonishment Lyward found himself preaching shortly before he died, or the homes and schools of our perplexed society, his spirit will be found alive and at work wherever parents and teachers have learnt how to pay attention to the young.

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A Royal Course

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It is well known that in coastal navigation one may discover one's position by taking bearings on known fixed objects. These bearings, when charted, should theoretically meet at a point. But of course they never do, except in ideal conditions. They tend, rather, to define an area known as a cocked hat, presumably because of its triangular shape when the bearings are taken.

In speaking, however inadequately, of Finchden Manor, the analogy is perhaps useful in two ways. Firstly, the writer, as someone involved in the community in its early days and continuing in close touch thereafter, cannot remain detached. Therefore he must take his bearings from as many viewpoints as lie on his own limited horizon. Secondly, the cocked hat, the area within which the essence of the experience lies, is incapable of definition. It is a sort of dynamic void recognisable only by constantly redefining its boundaries. Hopefully, however, multiple viewpoints can be illuminating.

One may speak of the poem (for Finchden Manor has been described as such) and of the poet (for this is what, above all, George Lyward was). Indeed the two are in a sense inseparable and I hope to approach both by means of any available models — description, anecdote, analogy, myth.

Where then should one take the first bearing? In Nathaniel Lloyd's 'History of English Brickwork' there is an illustration of the brick piers flanking the gateway into Finchden Manor. The book does not, however, illustrate a group of four young men gazing with apprehension through this gateway at the overgrown drive. For they had been briefed to clear a passage for the vehicles involved in the move from Guildables. To their consternation the drive opened on to a courtyard even more overgrown. Around this brooded a cluster of dark trees, tall chimneys and tile-capped dormer

windows aloof from, yet almost apprehensive of the upsurge of vegetation. William Beckford would have jumped to mind had the young men been mindful of him, but God knows they had never even heard of Pugin whose heraldic interior confronted them in the hall.

As darkness fell they crept into a corner of the seventeenth century Arbour to achieve a measure of human scale in these empty surroundings as yet unidentified. They knew nothing of the proximity of the mulberry tree under which judgement was given in a legal dispute about the silting up of Sandwich Haven. The judge was Saint Thomas More, another imaginative Londoner associated with Finchden. For George Lyward was very much a Londoner. The steel-like flexibility, the rapidity of judgement, above all the deep sense of irony are surely characteristic of the capital's traditionally pluralist society. It is a vitality born of curiosity, a desire to stretch the boundaries of the established order without actually destroying it. The deep satisfaction which G.A.L. felt from the award of the O.B.E. was tempered with relief that it was not an even greater honour. It left him free to have a foot in both camps.

There are many people familiar with Finchden through personal contact and through Michael Burn's book, but relatively few will remember Guildables, the home of the community prior to the move to Finchden in 1935. Lying under the distant shadow of the North Downs, Guildables straddled the Kent-Surrey border. The narrow bridge over the Kent Brook served as an exciting hazard for those driving horse-drawn farm carts. For a farm it was, the traditional vocation giving identity to the community. But describing the place was often the subject of searching comment by members, much of it ribald. A friend's laconic summary — An Institute for Retired Public Schoolboys — was curiously apposite at that time.

Guildables was an eighteenth century farm with an oast-house. Years later the farmer himself was sent a Christmas card by the community — To Stephen Williamson, without whom Finchden Manor would never have been possible. He is the only person I have met who simultaneously wore two Old Harrovian ties (the second one round his waist).

Indeed the staff were colourful characters, not least that of Gordon D. Knox. Descended from the immortal Scot, he was related to Father Ronald Knox, the controversial writer. G.D.K., the Old Boy, as he was affectionately known (just as George Lyward was always the Chief) was the founder of the Knox Patch at Finchden. Here were continued the ventures that had originated in the Guildables oast-house, a printing press, a science laboratory and a diminutive soap factory, centred on the ancient domestic copper over which G.D.K. presided like a giant Hogarthian personage. Ingredients of the soap included fat from the kitchen and lavender from the oast-house garden. The enterprise would have warmed the heart of those today interested in ecological self-sufficiency. The soap was laced with some chemical which, on contact with hot water, turned brilliant red. It blushes at your dirt, as the Old Boy put it.

In a mysterious way G.D.K. complemented the intuitive driving force of George Lyward with his own rich and varied experience. This was particularly evident during General Sessions. These were occasions when the house was assembled in response to whatever the Chief had in mind relating to the current pattern of events. Sometimes these sessions could be fierce in their impact, to bring the house back on its toes, so to speak. After developing his theme, G.A.L. would turn to the Old Boy — “Am I right, Knox?” — and incisive illustrations would follow from the Classics or from scientific theory. (Incidentally G.D.K. could swear monumentally for two minutes in either English or French without repeating himself).

In spite of, perhaps because of the respite from pressures at Finchden there was always a sense of stimulation. This seemed to ac-

hieve organically what has been all too often superficially grasped at in conventional educational situations; depth of academic study when a member of the house was ready for it. The depth was achieved by allowing intellectual ability to emerge through the emotional development of each person as it really was, not as it ought to have been according to arbitrary conventional standards.

If the intellectual be the rudder, is not the emotional life the engine power? Why have so many educationalists concentrated on the former, taking the motive power for granted when it has all too often been anaesthetised by the pressures of home, school and society? (Some of our undergraduates have no sense of motivation, my university colleagues frequently complain). As the Chief has pointed out, it is hardly surprising if a push-button society tends to generate push-button reactions. If reaction usurps the role of response, what remains as an opportunity for motivation? We all have experience of becoming over-anxious about short-term issues. Justification is always ready to hand to impel us towards obtaining instant results. Education can hardly avoid being affected by this ethos. G.A.L. emphasised that the word education is derived from the late Latin word *educare*, meaning to nourish. How often in our anxiety do we unconsciously indulge in sophisticated methods of forcible feeding? (the tyranny of the syllabus).

The security and respite offered by Finchden has never been permissive, but geared to a process of emotional weaning, emphasising the need for interdependence. It is something to do with gradually learning to become vulnerable instead of constantly, on some unconscious pretext or other, seeking justification, described by G.A.L. as living on credit. Perhaps this is why, when preaching in Westminster Abbey, he described himself as having for over forty years lived among thieves who stole, above all, his time. It is no wonder he was so moved by the poem of Richard Church which begins — Learning to wait consumes my life. Yet this is what he is asking us all to do, so as to learn to will the means with the ends, as he put it.

It has seldom been easy for outsiders to accept the deep irrelevance of the question — But what do the boys do all day? Paradoxically there is often a good deal of activity. During the life-time of Gordon Knox there were many things going on in the laboratory and printing shed. At Guildables the farm demanded continuous work. After the move to Finchden other things emerged, like maintaining and repairing the house. Under the discriminating supervision of a member of staff over many years, the apparently impossible was often achieved in repair work, even accepting the amazing capacity of a Tudor timber-framed building to respond to empirical initiative.

As well as the accident of location, the accident of staff interest and expertise has fostered in turn such activities as painting, pottery, photography, music and, above all, the plays, when the producing, acting and stage sets have been frequently of a very high order. Expertise in making stage sets has led to highly inventive themes for the transformation of the hall at Christmas time, when dances are held. The girls come by formal invitation and dances like Strip-the-Willow are part of a long tradition. The plays at Guildables were amateur in the extreme, as there was no hall as such. The original performance in 1932 took place in a small room with a stage space of hilariously miniscule dimensions. It may be said of that occasion, however, that audience participation by a handful of distinguished visitors, including Dr Crichton-Miller and Dr Graham Howe, was of a very high order.

George Lyward has always maintained that his approach to education is right in principle for everyone. Emotionally disturbed people are, after all, not a peculiar species of individual. They are just like ourselves, only rather more so. It must not be forgotten that his method grew from his teaching experience in conventional Public Schools. He once said that greater academic insight was often shown by members of a senior rugby team during the journey home after an away match than was evident in many a sixth form discussion. This observation may provide a clue to many of his

unorthodox methods. But an even more basic realisation struck him one day early in his teaching career, the simple fact that the class, including himself, were all people. Whilst at one level such a comment might appear to be bordering on naïvety, it is surely a feature common to many pioneering attitudes which need a life-time to develop in depth. The Chief's suspicions of the traditional preoccupation with academic study could only come from an academic who has seen the grave dangers of over-conceptualising, especially during adolescence.

I believe a question in a recent examination paper in the University of London required the candidates to compare the educational methods of Plato, Rousseau and Lyward. This issue would be relevant in attempting to answer such a question. G.A.L. did not, I think, respond readily to Platonic concepts. He believed that convictions were more basic than ideals. This is interesting because it begins to dissolve (dare one say solve?) the intractable dualism of subjective and objective. Certainly the word solution, whatever it may mean for any of us, was for him related to the notion of flow, surely the basis for all human relationships. Ideals are like stars for guiding mariners, he once said. Perhaps this is why they cannot be grasped. Those who try to do so veer towards cynicism and withdrawal into either smugness or despair, two familiar types of opting out. In searching for a renewal of the process of opting in, are we moving away from Plato towards Heraclitus and the emphasis on becoming? I believe Heraclitus also said something about the impossibility of penetrating the soul because it has so deep a logos. There is no doubt that the acceptance of mystery lies close to the heart of G.A.L.'s approach to education. We cannot ignore non-discursive symbolism in an age when society is so saturated with verbalising and so susceptible to schizophrenia.

There has been much misunderstanding about George Lyward's emphasis on the value of unfairness in fostering creative educational situations. For the bully he has always shown the greatest sympathy because he maintained that this is what he so desperately needs. I



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recall many occasions when money has been simultaneously denied to some and given to others. The interesting thing is that though this creates a degree of uncertainty or even shock, it has not resulted in envy or resentment because there has always been a sense of security at a deeper level. Fairness is sometimes associated with certain kinds of routine, and routine for G.A.L. was a means rather than an end in itself. At Guildables people frequently retired to bed in the small hours and breakfast was available until virtually just before lunch. At Finchden, however, meals have been served with astonishing regularity (they are now of course cooked and served by the house).

Related to this issue of unfairness, I recall that I provided at G.A.L.'s request a small note as an appendix to a paper he was preparing. I referred to the dynamic interweaving of predictable and unexpected elements in the architecture of Le Corbusier and the richness of response that this evokes. I wonder if the

predictable and unexpected are somehow related to classical and romantic, about which G.A.L. once wrote a short poem in ten minutes before breakfast. The stanza under the title of Romantic is concluded thus:

Giving and taking is so hard
Without labels to say
Which is which and when —
What is really important —
The two are classically related.

Sometimes misgivings have been expressed about the spartan living conditions at Finchden. Personally I believe the environment has found its own level in some way because spartan conditions have never been made a cult. Furniture is sparse and simple; food is good and plentiful and every boy has an adequate space for sleeping. From time to time a general clean-up is organised, but any kind of nagging about tidiness for its own sake would be contrary to the spirit of the place.

The conditions combine considerable toughness with complete acceptance of a person

for what he is. This is also the spirit in which members of the community treat one another. Differences of background are accepted as natural though they occasionally evoke irreverent comments. They are treated in much the same way as red hair, partial paralysis of the legs or the ability to play Brahms fluently. The Chief has used the expression stern love but no one would try to define the phrase. I only know that such an atmosphere creates good manners in the fullest sense of the term and is probably something to do with what Saint Paul calls being members of one another.

Here the paradox emerges that to participate in a group creatively involves a deeper self-awareness, even separateness. But this is not loneliness in the ordinary sense. Inability to reach this stage in any of us would leave us open to the frightening manifestations of the herd instinct which is the antithesis of group awareness. Constantly feeling the pulse of the group is I think what the Chief has described as firmness at the centre. This fosters a willingness on the part of the boys to reach the point where they have the courage to say Please and Thank you and sometimes to accept the answer No without question. Curiously enough this sounds almost Victorian. Perhaps the approach towards this sort of freedom not only calls for a sense of security but must be constantly renewed in the language of our time if it is to be accepted as meaningful.

I wonder if our Puritan tradition, combined with industrial power and overseas responsibilities has led us to make a cult of duty. Have we put such an emphasis on doing and having that we have forgotten the need for living? Perhaps we have tried to put duty in the place of love. In G.A.L.'s phraseology, love in its judicial mode has been made to usurp the role of love in its ecstatic mode. Our educational system has, I suspect, inherited much of this confusion.

Towards the end of his life George Lyward began to search for the reasons why he had felt bound to leave the theological college where he was studying after he left Cambridge. He summarised it once by saying that

they found unacceptable his overwhelming conviction that the symbol of God Immanent held greater emphasis for our time than that of God Transcendent. It seems to me that half a century later this sort of theological thinking is coming into general currency.

In the hospital where he was dying he was for a time able to read the books his friends brought him. One that strongly held his attention was a commentary on the raising of Lazarus. Another book that he found absorbing concerned the lost rivers which join the Thames within the metropolitan area and which, like hidden arteries, flow mostly underground, yet appear occasionally on the surface in an unexpected context. I think they symbolised for him the continuous flow of history. He had spoken earlier of his conviction that a place could become charged with the experiences of its inhabitants. Historic sites would therefore contain within them a rich overlay of human responses to changing conditions. I think he also felt this sort of thing strongly about the change in the meaning of words over long periods of time. How often he would interpose the original sense of a word or phrase in juxtaposition with its current usage, so as to deepen its meaning. The paradox again. George Lyward distrusted the infamous use to which words could so often be put by those with good intentions. But he also knew of their creative power, especially when subordinated to attitude and action. Hence his outstanding ability as a lecturer. He certainly distrusted polarised concepts. I dare to add that this is something to do with the fact that the whole is never the sum of the parts, but a product, and that this must remain essentially a mystery even while we strive to illuminate it.

It is a man who, with vision clear,
Knows each extreme as if it were his own;
And with a courage rare, extracts from each
Its proper virtue; so he never floats
Along a safe inglorious middle way,
But in himself controls conflicting claims,
And, ever humble, steers a royal course.

Against this passage from a play called 'The Word' written by G.A.L. in 1925 has been scribbled subsequently in his own hand — Finchden Manor.

Anger of a Therapist

Simon Auster, Psychiatrist, Virginia, USA.

George Lyward was a lonely man. To be sure, like the rest of us, much that he did perpetuated that state. But, as is true with so many talented charismatic individuals, his admirers mistaking the myths for the man, looked no further than the truly inspiring surface of the teacher and therapist, and never recognized the solitary, fearful soul within. The tragedy of his life lies in that. Even the most ardent of his admirers, in their thinking about education and therapy, failed to recognize that, despite his talents, he was as vulnerable a human being as the next man. They were prone to set him and his work apart as freak aberrations and irrelevant to the needs of a world populated by those less talented than he. One of the recurrent themes of the extended conversations that characterized our infrequent visits was his despair over the widespread failure of educationists to recognize that whatever his unique talent, his work was ultimately based on a conceptual framework developed out of experience, which although running counter to much of the thinking in the field, could be as readily taught.

He set a standard: There was to be no masquerading at Finchden. As a friend who visited there once with me expressed it, "You had better know who you are at Finchden because you are up front all the time". While the boys had a knack for demolishing any pretensions that a visitor (or anyone else, I'd imagine) might attempt to foist on to them, their model was a master at challenging his guests to be themselves, to respond from their 'centers'. When I called Lyward to arrange my first visit there, after the logistics had been worked out, he put me on notice about what I might expect, saying, "You're a psychiatrist, eh? The boys will have fun with you." He followed this up when I first arrived (after the boy assigned the task of taking me in to breakfast had backed off at the last moment), by meeting me in his bedroom as he finished dressing and asking what I thought about the young man

who had driven me over from Ashford. Hardly a context that allowed for refuge in social conventions or personal conceits. And yet he was no less possessed of such conceits than any other.

To challenge the masks anyone wears, however, has never been sufficient to persuade him to lay it down. What Lyward recognized, and therein lies his major contribution, was that the task of the therapist and teacher is to engage the other in a manner such that he need no mask and to enable the other to build on these successful engagements in such a way that the need for masks diminishes and the person can respond fully from his 'center'. To do this the therapist must have the knowledge and skill to seek out and to create situations where honest engagement is possible for the person who has experienced human relationships as a mosaic of masquerades, and the therapist must be open to the manifestations of such directness when it occurs. Lyward's exceptional talents lay in this area, in the ability to build on a passing comment about the inadequate heat on the train from London, a spontaneous and lively discussion between six very troubled boys and himself on the problems of the regulation of public utilities. Or in a different vein, in recognition of the importance of the boys themselves in fulfilling the therapeutic function of the Finchden community, in having several of the more senior boys evaluate an applicant for Finchden; their straightforward report, given in the presence of the applicant's parents and Probation Officer, demonstrated clear-sightedness and an understanding of the relevant issues, a result that could only have come about from an open and direct approach to the assignment. Lyward's appreciation of the therapeutic potential of the community of boys long preceded the post-War development of the therapeutic community concept.

Friendship with Lyward was not achieved easily; his mistrust of the approaches of others beyond the distance of respectful admiration for his work was phenomenal. On several occasions when we discussed the nature of friendship he quoted to me an observation made by a colleague and contemporary, "You

turn your patients into friends and your friends into patients.” Perhaps this was intended as a warning. More likely it was a plea. The paradox of Lyward’s life was in his success in inculcating strength and self-trust in others, while remaining paralyzed by his own mistrust — of himself, as well as of others. Dominated by a fear rooted in an insecurity surviving from his childhood, he remained unfree openly to ask of others for himself, to respond to the dictates of his own ‘center’, as it were, however arbitrary it may have seemed he could not feel secure in such a request without the kind of rational justification that requires a superimposed structure and which is not to be found in the spontaneity of intimate relationships. This resulted in a chameleon-like quality to many of his relationships, as it impelled him to present himself in a manner most likely to obtain the support and approval of the person he was with, regardless of how he may have felt at that moment. The “turning of friends into patients”, was another consequence of this insecurity, creating a relationship that has the structure of reciprocal obligations he so badly needed. Being unable to ask for himself, he feared the requests of others, whether explicitly or implicitly stated; he knew that he was unable not to respond, and because of his sensitivity and insightfulness, those who met him, even on brief acquaintance, would often unburden themselves to him. The ‘converts’ were hardly unwilling victims. Aware of his need to protect himself from being caught up in the psychological maelstrom that an uncontrolled response to such requests would entail, he would jokingly refer to Finchden as, “the sheltered community I have built for myself”, where his role protected him from those outside pressures with which he was unable to cope, yet provided him with a structure within which he was free to engage in a manner optimally useful to the boys, even to, “turning patients into friends.”

Genuine friendship, in the spirit of shared intimacies and open spontaneous exchange was possible, nevertheless, if slow in developing. As long as care was taken to refrain from using the relationship to bootleg therapy more honestly — and more appropriately —

obtained elsewhere, as long as there were no attempts at masquerading, the relationship remained strong and could grow. As we spent more time together, the inevitable misunderstandings occurred. On one occasion these resulted in an angry shouting match which left us both equally shaken and astonished by its intensity, yet immensely pleased that our friendship could survive even this. As we talked about it afterwards, he remarked, “Simon, it is the fear of my anger that keeps Finchden going.”

Lyward often spoke of the importance of anger for demonstrating commitment and caring to boys who could recognize no other expression of involvement and concern. Here, however, he was referring to a different phenomenon, a more diffuse and devastating fury that he himself experienced as terrifying, even while recognizing it as a significant elemental force at Finchden. Perhaps because it was so awesome even to him, perhaps because its effectiveness was in its remaining potential rather than reaching expression (its importance consequently not readily perceived), perhaps because the anger of the therapist is still a taboo topic, and most of all, perhaps because a close look might have hinted at an embarrassing potential for tyrannizing the entire Finchden community, we never fully explored the role of this energy through the fear it provoked in those on whom it was focused, in buttressing the behavioural limits set for the community by Lyward, the staff and the boys.

George Lyward was an exceptional man, fully deserving the honor and respect he received. He possessed that rare combination of qualities: extraordinary sensitivity and insight, an ability to translate these gifts into effective action, and the capacity to formulate the entire process in a way that enabled him to teach it to those who would listen. He was a valued friend with whom to engage, no holds barred. And he was a lonely human being.

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What Authority Means

Barbara Smith

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Mr Lyward came to the experienced teachers' course in Special Education at Redland College, in Bristol, as external examiner.

The first thought that comes to my mind is a comment in a letter from a former student on hearing of his death. "Dear, dear Mr Lyward; he was the deepest, deepest friend to so many of us." And, unusual as this may seem, to describe an external examiner, it shows how well he understood the efforts of those whose work he was to assess.

Mr Lyward sought to find, not how many books the students had read, but how well they could read children, and after that, find resources to help them. Deduction, in fact, not induction.

He read the students' studies of individual children and then their dissertations, and on our annual visit to his Finchden Community, Mr Lyward would greet the group with outstretched hands saying, "I know you already."

These visits can best be described by a former member of the course.

"As a one-time student on the Course for teachers of handicapped children, it was a somewhat daunting experience to learn that a man as revered and renowned as Mr Lyward was our external examiner. Any fears that we may have felt, however, were dispelled the moment we entered his study at Finchden Manor, and I, for one, fell under his spell at once. It is a rare experience to meet an intellectual giant at all, let alone one who radiated kindness and humour and humility as well as strength. Mr Lyward talked to us that night of his work and his philosophy of 'stern love' and of the boys in his care. Over twenty of us

were crammed into his panelled study, sitting on chairs, the floor and the bookcases, and all of us were spellbound. Later on we had the opportunity to meet him individually in College, and one of my treasured possessions is a transcript of the talk which he gave to the Course on its termination.

"If ever a man 'gave' his life to others, Mr Lyward must be among the few who gave all his life to those who could get help from no-one else."

It was characteristic of Mr Lyward that he always had time to listen and he was so sensitive that he could perceive the note behind the question that anyone asked. Moreover, he looked for the warm, accepting climate of the group in which students 'belonged' and could discover themselves saying what they did not realize they knew, for in those opportunities he knew that depersonalisation of the crowd could be replaced by membership in a group which the individual helped to create and was, in turn, responsive to — as in an orchestra.

At the end of his last visit to Redland Mr Lyward addressed the Course, and we are indebted to my colleague, Leslie Hardie, for recording and transcribing it.

I quote from that talk:

"There are two things, it seems, that education has to aim at. One is freedom; the other is value. Neither of these can be discovered by the intellect only, and that is why I am so keen on something that the intellect cannot break up and analyse in the atmosphere — the spirit of the classroom, of the school. This undeniable thing, the atmosphere, seems to me to be the thing that we have to be most concerned about; that is, I would say, something beyond the physical. The cognitive side of education is very important, but it is not an end in itself."

Rather than turning students into storehouses of knowledge, Mr Lyward looked for their development as creative human beings who could think, not only with their heads but

with their hearts. "Knowing about is no substitute for knowing", he would say, "since no man can think clearly who does not feel deeply". He urged the students to be tender and reserve their judgment of children because the 'inner' and the 'outer' may be different, and he stressed the dangers in a child's giving the appearance of progress whereas he hadn't reached it in the whole of himself.

Mr Lyward was concerned about the trends of education. "When education is becoming more and more professional", he said, "and the child is being stimulated on the surface, he is active at the expense of the inside so that he becomes more and more inert, more and more apathetic and more likely to burst out in violence. If the spirit is right", he added, "it illuminates the intellect."

He talked about the necessity of giving the child life. "Life first, then learning. It is a question of making sure that in his school he has life, and has it more abundantly. That means he has got to digest his experience, and that means that there must be leisure. There must be heaps and heaps of fun: sheer nonsensical fun."

But never did Mr Lyward advocate the abdication of the teacher's responsibilities. As he once said to me while we were watching the boys playing cricket with some of the course members:-

"Give them a choice and you give them freedom.

Give them freedom and you give them power. When they have power, they stop seeking power.

When they stop seeking power, love can operate.

When love operates they can become creative."

and, he added later —

"Then they have no need for status symbols." That seemed to me, to be a 'blue-print' for education. "There comes a time", Mr Lyward said, "when words are not enough. This is what authority means. Authority exercised as



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a creative force when the last word has been spoken and there is no more to be said." And he continued to the students, "If we can remain alert to the need for atmosphere, the ineffable, the unanalysable, the freedom, the ultimate freedom and value, then that will enable you to exercise authority out of an inner conviction, and the authority which you exercise at that moment will not be resented if it is known to be an aspect of love. When you go into your schools, you will be in a position of authority. You will, in some ways, be the author of a new experience on the part of the child."

We valued his help and his advice for Mr Lyward was one of those rare people who knew what it was to be a child. He had the gentleness of a great man and the humility of a wise one, and he lived simply as in the presence of a mystery.

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Glimpses into the Community

Sallie Roberts, London

Finchden Manor is a community consisting of between 50-60 boys and young men, and some ten members of staff. The boys have always been known as The House; the staff are called by first or nicknames. Mr Lyward was known to many, many people — parents, teachers, students and patients — as the Chief.

One of the questions often asked by bemused visitors was "What is the structure of Finchden Manor?" Once I heard Mr Lyward reply: "Four meals a day and cocoa". Such an answer would mean little to people accustomed to visiting homes and boarding schools where meals are provided by housekeepers and cooks but when it is known that at Finchden the cooks and cleaners are the boys themselves, many of whom are too disturbed to organise so much as a cup of tea, the structure of four meals a day begins to make sense. One glance at the kitchen would convince the enquirer that to produce one meal a day for upward of 60 people let alone four and still have enough milk left over for cocoa demands resourcefulness, imagination, physical strength and the ability to marshall help from friends and repel marauders.

To the casual visitor and, indeed, to many new members of the House, Finchden seems at first to be a 'do as you like' place. It isn't. It doesn't have rules but there are customs. One doesn't ask for chits or money in the mornings. If you want to go out you ask first. If The Chief calls a session, everyone turned up including visitors and students. Knives and forks and mugs ('vessels' in Finchden parlance), had an annoying habit of disappearing but the hoarding of vessels and utensils was much frowned upon.

Mr Lyward had a great sense of the importance of ceremony and celebration. Plays were a great feature of the place and when they

were produced, parents, friends and local people were invited. I am sometimes asked why we didn't sell tickets to defray massive production expenses. (Only the best in props and costumes would do.) The answer is that Finchden is a private house and home of its members and you don't charge people to visit your home. Four or five dances were held each year as well as magnificent feasts at Christmas. But to me the most exciting occasions were done by the House for the House and were known as Command Performances. Mr Lyward would issue an edict that a command performance would take place in, maybe, 24 or 48 hours time. Most of the boys were excellent natural actors and many were good musicians of all sorts. The staff joined in and every one had a great deal of fun.

Visiting football and cricket teams and bus loads of students were regaled with special teas. Cake-making sessions for these occasions took place late at night and the results were professional. The House had ambivalent feelings about being looked at by visitors. I have met people who were shocked that some of the boys drank out of jam-jars (their choice, of course) and many more who remembered their day at Finchden as liberating and joyous.

Stern Love

This phrase of Mr Lyward's has bewildered many. Perhaps it is best discussed by quoting an example of treatment. When a boy came who had had a particularly deprived background he would often spend much time testing out how much we cared about him by demanding things, usually money or clothes. He expected denial; he was used to it and it would confirm his conviction that he was unvalued and unwanted. He would come to the Oak Room and ask for money for fishing gear, a drum set, trousers, shoes or whatever. He would be given what he demanded. Surprised, he would soon have another try, daring Mr Lyward to reject him. Again he would be given the goods. In cases of extravagant demands the House was occasionally asked to contribute or a visitor would help out. Of course, some boys were so certain of not



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getting anything that they just stole. Mr Lyward would consult his staff about how strong the boy might be, and the question he was asking them and eventually would ask the boy himself, was whether he had become strong enough (more confident of being worthy to be loved) to 'take a No'. This process was much discussed by the house. Mr Lyward's skill and his staff's careful watching over of each boy's growth made the correct timing of the 'no' (the stern part of the love) possible. The boy knew, also, that when his blackmailing ceased, when he accepted the no, he had done some growing up.

Learning from Mr Lyward

People have said that nothing could be learnt from Mr Lyward because he worked through intuition. I am not sure about whether intuition can be learnt but I am sure that it can be awakened. (It certainly can't be imitated), and that as time goes on one can come to trust it. But in any case, he taught other things more easily understood. One day I drove him to London to the retirement party of David Wills. He had undertaken to pick up two 15 year olds who had been spending a few days in London tripping on pills and had got exhausted and phoned to be taken home to Finchden. As we reached the party, he told me the place at Piccadilly where I would find them and told me to bring them to the party. I had been at Finchden only a few months and my job was supposed to be research! I hired a mini-cab and was lucky to have a sympathetic driver who held up the traffic in Jermyn Street while I persuaded the two that the mini-cab driver was not a policeman and that the Chief really was in town. Back at the party Mr Lyward was having his photograph taken with David Wills and A. S. Neill and was in no hurry to leave. My two friends stood at the door and offered obscenities to the guests as they left. After a while we started back on the sixty mile journey, through fog and with one of the boys screaming and trying to get out of the car as he came down from his 'high'. I made things worse by mistaking my way on the Maidstone by-pass and travelling several hundred yards on the wrong side of the dual-carriageway. When we got home the boy who had been so very upset and frightened

offered to cook up a meal. We were all very hungry. After some two hours we faced a mess of tinned spuds, ravioli and baked beans. The other boy and I washed up and I began to reckon my chances of going to bed. Our cook then asked if he could spend the night in the Chief's side of the house because he didn't feel safe in his own room and he was told to make up a bed for himself in an attic room usually used for visitors. After some moments he came down to the kitchen, white and shaking, saying that the door of the room wouldn't open because a ghost was pulling it from the inside. Slightly unnerved myself, my temper broke and I told him "not to be so silly", and opened the door for him. He went to sleep at once. Back in the kitchen Mr Lyward showed every sign of settling into a discussion on the two boys. Still angry, I told him I thought they were just a couple of hysterical little boys. He rounded on me and told me my views were too often facile. Then, more gently, he told me that if I wanted to work with disturbed and disturbing people I must be prepared to go on working 100% of the way (in his words "to go with them twain") and not give up and lose patience when the job was almost done. Human nature being what it is this is not an easy lesson to put into practice but the lesson itself is simple enough to understand.

I stayed at Finchden because it felt like home. Like many others, I came to have a larger family at Finchden. There are people who don't respond to it — who react against it — I have even met a few who are shocked by it, but I have met many more who remember their time there as liberating, joyous and full of fun.

Sallie Roberts graduated in English at the University of Liverpool in 1961 and spent two years at Finchden Manor, from 1968-1970, as Mr Lyward's research assistant. After leaving Finchden, she ran a Remedial Department in a comprehensive school in Manchester and at present is the School Counsellor in charge of the Sanctuary at Holland Park School, London.

Nouvelles de la Section Belge

Au cours d'un week-end d'étude à Han-sur-Lesse, les 5 et 6 mai 1973, la Section Belge de la Ligue d'Education Nouvelle a étudié les documents suivants; deux groupes les ont commentés, sous la forme des rapports ci-joints.

Les rapports ont été soumis à l'examen du Comité, et leur rédaction définitive tient compte des suggestions des membres.

Nous sommes heureux de les proposer à la critique des autres sections de la Ligue.

Rapport du GROUPE I

— L'Education Nouvelle tend à développer chez l'enfant et l'adolescent toutes ses potentialités afin qu'il acquière une personnalité suffisamment forte et équilibrée.

Ainsi, il sera capable de se prendre en charge, d'assumer des responsabilités et de participer à l'élaboration d'une société plus démocratique et plus humaine.

— pour atteindre ces buts, il est nécessaire:
d'être centré sur les besoins et les intérêts de l'enfant:
= en créant avec lui un milieu de vie quotidienne, suffisamment riche.
= en lui faisant découvrir et analyser le monde extérieur sous tous ses aspects naturels, culturels, sociaux, etc

— de lui donner l'occasion de vivre dans un groupe où adultes et jeunes analysent constamment ce qui se passe au niveau de toutes les relations interpersonnelles ou de groupe.

Il importe donc que des structures soient mises en place en commun pour permettre au groupe de définir les droits et les devoirs de chacun, tout en tolérant la marginalité à condition qu'elle ne nuise pas à l'ensemble du groupe.

Il faut être attentif au choix de ces structures car elles pourraient être perçues par les enfants comme modèle de société.

Rapport du GROUPE II

La Section Belge réunie en groupe d'étude les 5 et 6 mai 1973, a revu la Charte de Calais (1921), et a souhaité élargir son information sur les fondements de l'éducation nouvelle en étudiant également les "Caractéristiques des Ecoles Nouvelles établies par le Bureau International des Ecoles Nouvelles" (1912).

Elle a constaté à quel point les pionniers de 1912 avaient une vision progressiste et exacte de l'enseignement de l'avenir, et s'est étonnée des retours en arrière que décèle la Charte de Calais.

Devant l'évolution brutale des conceptions éducatives, le groupe a d'abord étudié la validité et la signification de l'institution scolaire elle-même. La résonance actuelle des principes de 1912 provient sans doute de similitudes entre notre époque et celle qu'ont vécue les pionniers de l'éducation nouvelle; le groupe estime qu'il y aurait intérêt à ne plus les confiner dans la marginalité qu'ils ont connue jusqu'à présent. La période actuelle radicalise, en effet, la remise en question de l'école, que le groupe a examinée sous trois aspects:

— l'école doit-elle disparaître, se maintenir telle qu'elle est, ou s'élargir de manière à se confondre avec toute la communauté régionale en s'ouvrant à l'éducation continue?

La groupe a estimé que l'école continuait à se justifier, en tant que lieu de catalyse et d'organisation de l'information donnée par le milieu et la communauté; elle doit structurer cette information disparate, lutter contre la passivité et l'incohérence et promouvoir l'expression personnelle. L'école devrait s'ouvrir davantage à toute la communauté (médiathèque, place de sports, salle de spectacles, etc. . . .) tout en protégeant l'intimité indispensable à l'individualisation des groupes d'enfants et d'adolescents. L'école doit remettre en question le savoir, pour mieux l'adapter aux conditions de

Readers will be indebted to Mme. Dubreucq, Secretary of the French speaking group, for the accompanying report from the Belgian Section. We provide a translation of the very interesting deliberations of Group II (and refer readers to the translation of the Principes and of the Caractéristiques, overleaf, which appeared in the 'New Era' July/August 1971, pp. 579 and 583-6). The Characteristics had been drawn up by Adolphe Ferrière of the International Bureau in Switzerland in 1912 and were used as criteria by which to judge how far a school was progressive. Out of 30 possible points, in 1914, Abbotsholme scored 22½, Bedales 25, and the Odenwald School 30. A.W. Ed.

Report from GROUP II

The Belgian Section meeting as a working group on 5th and 6th May 1973 re-examined the Calais Charter (1921) and wished to enlarge the field of its knowledge of the foundations of the new education by studying also the 'Characteristics of New Schools prepared by the International Bureau of New Schools' (1912).

The working group discovered the extent to which the pioneers of 1912 had a progressive and accurate vision of teaching in the future and was astonished by the retrogressive nature of the Calais Charter.

In the face of the sudden changes in educative concepts, the group studied initially the validity and the meaning of the school itself as an institution. The fact that the principles of 1912 are now in tune with current concepts probably arises from the similarities between our times and those in which the pioneers of the new education lived; the group considers that it would be desirable if these principles were no longer confined to the fringes as they have been until now. The present period in fact throws a completely new light on the examination of the status of the school which the group examined under three aspects:

— must the school disappear, stay as it is, or be enlarged so as to merge with the life of the region and encompass continuous education?

The group considered that the school was continuing to justify its existence as a place where the information provided by the environment and the community was catalyzed and organised; and that the school has to structure the disparity of this information and fight against passivity and incoherence and promote personal expression. The school should be more open to the community (information centre, sports ground, theatre, etc. . . .) while protecting the privacy which is vital for individualizing groups of children and adolescents. The school must question again the value of knowledge in order to adapt it better to present day living conditions. The school will still remain the place where every single person will have the chance to acquire the training and the knowledge which are best suited to his personality. Views will be widely exchanged between teachers, parents and the children themselves. The advice of qualified experts will always be taken into consideration whenever educational requirements demand it. The organisation and the architecture of the school of the near future therefore has to be reshaped so that it ceases to be an enclosed bastion in which outdated rites of conveying information are perpetuated. It will contribute to reducing the sociological differences which it is now being accused of fostering evermore insidiously; linked to the community, it will endeavour

to foster the development of the 'disadvantaged' and increase their chances of developing their capabilities harmoniously and autonomously. Educationalists will try to gain a better understanding of the forms of existence of the social group. Indeed the socio-cultural influence of the school and more particularly the 'social service' of the teacher should be brought to bear on children at the earliest age; this will prevent the characteristic features of the ruling class from solidifying by giving each child the chance of developing his own potential without forgetting that of the group to which he belongs; the school will thus contribute to develop the functions and duties of society and avoid fostering the privileges and mental attitudes implied in the present social system.

The insistence of the pioneers of 1912 and 1922 on promoting non-verbal aptitudes (social, concrete, technical and artistic) is still fully relevant today, provided the present system of transferring impressive degrees on a near-hereditary basis can be replaced as from earliest childhood by giving the children in the school itself unbiased orientation and a 'strategy of compensation'. The school will therefore no longer set its sights on the race for higher academic qualifications which traumatizes all those who are misled on to this track.

In order to accelerate its progress, the educational institution should tolerate, even encourage experimental efforts and even fringe experiments aimed at testing and observing original forms of expression which will result in breaking down stereotypes through the discovery of different educational attitudes. On this score, the Group fully supports point 1 of the 'Characteristics' of 1912. By providing the children with the best conditions for promoting self-fulfilment, the school shall cease presenting the problem of happiness in terms of servile compliance with existing society, but will enable each person to assume any risks he may choose to take if he wishes to change this society.

The section is, on the contrary, opposed to the preponderant moral influence which adults might exercise on children in forcing their values on them in so far as these values endorse a transitory moment in history; some of the alternatives of 1912 and 1922 do in fact show that the ideologies and the taboos of even the most advanced pioneers of the new education have become obsolescent. Subject to this reservation, the Section fully supports the beginning of point 21 of the 'Characteristics' of 1912.

The Section would like to see the educator, through the very conditions of his work in the society in which he lives, be placed in a position where he can adopt a frank, candid and genuine attitude to children and young people and share with them an increasing autonomy in educational action.

la vie actuelle. Elle restera l'endroit où chacun aura la possibilité d'acquiescer la formation et l'information les mieux adaptées à sa personnalité. De larges échanges s'ouvriront entre les responsables de l'éducation, les parents et les enfants eux-mêmes. L'avis de compétence ne manquera pas d'être pris en

considération chaque fois que la situation éducationnelle l'exigera. L'Ecole de l'avenir proche implique donc un ramaniement de son architecture et de son environnement, pour cesser d'être un bastion fermé à l'intérieur duquel se perpétuent les rites dépassés de la transmission du savoir. Elle contribuera à

diminuer les écarts sociologiques qu'on l'accuse actuellement de creuser toujours plus insidieusement; liée à la communauté, elle suscitera l'épanouissement des "défavorisés" et elle élargira leurs possibilités de développement autonome et harmonieux. Les éducateurs s'efforceront de mieux connaître les formes d'existence du groupe social. En effet l'action socio-culturelle de l'école, et plus particulièrement le "service social" des éducateurs, devraient intervenir dès le plus jeune âge; ils éviteront de figer les modèles caractéristiques de la classe dominante, en donnant à chaque enfant la possibilité d'exploiter son potentiel propre, sans oublier celui du groupe auquel il appartient; l'école contribuera ainsi à valoriser toutes les fonctions et toutes les responsabilités sociales, en évitant de surestimer les privilèges et les mentalités impliqués par le système social actuel.

L'insistance des pionniers de 1912 et de 1922 sur la promotion des aptitudes non-verbales (sociales, concrètes, techniques et artistiques) reste pleinement d'actualité, à condition que le système actuel de transmission quasi héréditaires des diplômes prestigieux puisse être remplacé, dès la petite enfance, par une orientation désintéressée et une "stratégie de la compensation" assurées par l'école elle-même. L'école ne s'accrochera donc pas sur la course au diplôme supérieur, qui traumatise tous ceux qui s'y ferraient.

Pour accélérer ses progrès, l'institution éducative devrait tolérer, voire favoriser, des initiatives expérimentales, même très marginales, destinées à l'essai et à l'observation de formes originales d'expression, qui auront pour effet de casser les stéréotypes, en découvrant des attitudes éducatives différentes. Le groupe adhère ici en gros au point I des "caractéristiques" de 1912. En assurant aux enfants les meilleures conditions d'auto-réalisation l'école cessera de poser le problème du bonheur en termes d'adaptation servile à la société existante, mais permettra à chacun d'assumer tous les risques qu'il choisira de prendre s'il souhaite changer la société.

La Section s'oppose, au contraire, à l'influence morale prépondérante que les adultes pren-

draient sur les enfants pour leur imposer leurs valeurs, dans la mesure où ces valeurs sanctionnent un moment transitoire de l'évolution; certaines options de 1912 et de 1922 accusent, en effet, le vieillissement rapide des idéologies et des tabous, même chez les plus ouverts des pionniers de l'éducation nouvelle. Sous cette réserve, la Section adhère pleinement au début du point 21 des "caractéristiques" de 1912.

La Section souhaite voir l'éducateur mis en mesure, par les conditions mêmes de son travail dans la société où il vit, d'adopter vis-à-vis des enfants et des jeunes une attitude franche, ouverte et authentique, et de partager avec eux une autonomie croissante dans l'action éducative.

Cont. from p.79

26. L'émulation a lieu surtout par la comparaison faite par l'enfant entre son travail présent et son propre travail passé, et non pas exclusivement par la comparaison de son travail avec celui de ses camarades.

27. L'Ecole nouvelle doit être un "milieu de beauté", comme l'a écrit Ellen Key. L'ordre en est la condition première, le point de départ. L'art industriel, que l'on pratique et dont on s'entoure, conduit à l'art pur, propre à éveiller, chez les natures d'artistes, les sentiments les plus nobles.

28. La "musique collective", chant ou orchestre, exerce l'influence la plus profonde et la plus purifiante chez ceux qui l'aiment et la pratiquent. Les émotions qu'elle crée et qui contribuent à resserrer les liens de la solidarité, ne devraient manquer à aucun enfant.

29. "L'éducation de la conscience morale" consiste principalement, chez les enfants, en récits provoquant chez eux des réactions spontanées, véritables jugements de valeur qui, en se répétant et en s'accroissant, finissent par les lier vis-à-vis d'eux-mêmes et d'autrui. C'est là l'objet de la "lecture du soir" de la plupart des écoles nouvelles.

30. "L'éducation de la raison pratique" consiste principalement, chez les adolescents, en réflexions et en études portant sur les lois naturelles du progrès spirituel, individuel et social. La plupart des écoles nouvelles observent une attitude religieuse non confessionnelle ou interconfessionnelle, qu'accompagne la tolérance à l'égard des idéals divers, pour autant qu'ils incarnent un effort en vue de l'accroissement spirituel de l'homme.

Principes de ralliement et buts adoptés par la Ligue Internationale pour l'Education Nouvelle, lors de sa fondation à Calais en 1921.

I. Principes de ralliement

- A. Le but essentiel de toute entreprise éducative doit être de préparer l'enfant à lutter pour le triomphe de l'esprit sur la matière, et à illustrer cette suprématie dans les actes de la vie quotidienne. En conséquence, l'éducation "nouvelle", quel que soit d'ailleurs le point de vue auquel se place l'éducateur, devra ménager et développer le potentiel d'énergie spirituelle de l'enfant.
- B. Ce but premier devra particulièrement régir le choix des moyens coercitifs: l'éducateur doit étudier la personnalité de l'enfant, la respecter, se souvenir constamment que cette personnalité ne saurait s'épanouir que soumise à une discipline qui assure la libération des facultés spirituelles de l'enfant.
- C. L'enseignement moderne, qu'il diffuse des connaissances scientifiques ou qu'il assure l'apprentissage des élèves à la vie d'adults en formant leur caractère et leurs sentiments, doit donner libre cours aux intérêts innés de l'enfant, aux intérêts qui viennent de l'enfant lui-même, qui s'éveillent spontanément en lui. Les programmes scolaires devront permettre l'expression de tels intérêts, qu'ils soient d'ordre intellectuel, artistique ou social. Un travail manuel judicieusement dirigé réalise une bonne synthèse de ses diverses formes d'expression.
- D. Chaque âge a son caractère propre: il faut donc que la discipline personnelle et la discipline collective soient organisées par les enfants eux-mêmes; elles doivent tendre à renforcer le sentiment des responsabilités individuelles et sociales. L'éducation nouvelle prône, à partie d'une discipline personnelle librement consentie, le "self government" de la communauté scolaire, réalisé par les élèves en collaboration avec les professeurs.
- E. L'éducation nouvelle doit combattre sous toutes ses formes et par tous les moyens l'esprit de compétition égoïste, pour lui substituer un esprit de coopération qui amène l'enfant à se dévouer entièrement à la collectivité dont il fait partie.
- F. La Ligue pour l'Education Nouvelle réclame une co-éducation des enfants des deux sexes. Cela implique de ne pas imposer une instruction identique aux garçons et aux filles, mais d'organiser une collaboration éducative, tant pendant les heures de cours qu'en dehors de celles-ci, qui permette à chaque sexe d'exercer librement sur l'autre une influence salutaire.
- G. Par une judicieuse application des principes ainsi définis, l'éducation nouvelle développera chez l'enfant la promesse d'un citoyen prêt à remplir sagement ses devoirs envers ses proches, envers son pays, envers l'Humanité toute entière; mais elle en fera aussi un homme, conscient de sa dignité d'homme, et reconnaissant cette même dignité à tout être humain.

II. Buts

- A. Introduire le mieux possible ces principes dans les écoles existantes, par les méthodes les mieux appropriées à leur donner un plein rendement. Créer des écoles nouvelles pour mettre ces principes en pratique.
- B. Promouvoir une coopération plus étroite entre éducateurs, à tous les échelons de la hiérarchie professionnelle. Encourager aussi une coopération de ce genre entre les professeurs et les parents, dans tous les types d'écoles.

- C. Permettre des contacts, faire naître un sentiment de solidarité, entre les éducateurs professionnels et tous ceux qui, à travers le monde, poursuivent les mêmes idéaux éducatifs. Dans ce but, organiser tous les deux ans un Congrès International, et assurer des publications de diffusion internationale en anglais, en français, en allemand.
- D. Les fondateurs de la L.I.E.N. ont voulu créer une association très "souple", qui puisse être adaptée à la mentalité, aux coutumes, aux méthodes particulières de chaque pays.

I. Caractéristiques des Ecoles nouvelles établies par le bureau international des écoles nouvelles en 1912.

- 1. L'Ecole nouvelle est un "laboratoire de pédagogie pratique". Elle cherche à jouer le rôle d'éclaireur ou de pionnier des écoles d'Etat en se tenant au courant de la psychologie moderne, dans les moyens qu'elle met en oeuvre, et des besoins modernes de la vie spirituelle et matérielle, dans le but qu'elle assigne à son activité. La plupart des écoles nouvelles publient des revues, bulletins ou annales où sont consignés les résultats de leur activité et le fruit de leurs expériences.
- 2. L'Ecole nouvelle est un internat, car seule l'influence totale du milieu au sein duquel l'enfant se meut et grandit permet de réaliser une éducation pleinement efficace. Ceci ne signifie nullement qu'elle pose le système de l'internat comme un idéal devant être universalisé: loin de là. L'influence naturelle de la famille, si elle est saine, est en tous cas à préférer à celle du meilleur des internats.
- 3. L'Ecole nouvelle est située à la "campagne", celle-ci constituant le milieu naturel de l'enfant. L'influence de la nature, la possibilité qu'elle offre de se livrer aux débats des primitifs, les travaux des champs qu'elle permet d'accomplir en font le meilleur adjuvant de la culture physique et de l'éducation morale. Mais pour la culture intellectuelle et artistique, — musée, concerts, théâtres, conférences, etc., — la proximité d'une ville est désirable.
- 4. L'Ecole nouvelle groupe des élèves par "maisons séparées", chaque groupe de dix à quinze élèves vivant sous la direction maternelle et morale d'un éducateur secondé par sa femme ou par une collaboratrice. Il ne faut pas que les garçons soient privés ni d'une influence féminine adulte, ni de l'atmosphère familiale que les internats-casernes ne sauraient offrir. Les élèves choisissent en général eux-mêmes, après quelques mois de séjour, leur chef de famille selon leurs affinités affectives. D'autre part, un adulte ne peut pénétrer dans l'intimité d'un enfant et exercer sur lui une influence morale continue que s'il n'a pas à s'occuper de trop d'enfants à la fois.
- 5. La "coéducation" des sexes, pratiquée dans les internats et jusqu'à la fin des études, a donné, dans tous les cas où elle a pu être appliquée dans des conditions matérielles et spirituelles favorables, des résultats moraux et intellectuels incomparables, tant pour les garçons que pour les filles. Les anomalies d'ordre psycho-sexuel, si désastreuses pour l'évolution morale des adolescents, sont presque exclues des bonnes écoles coéducatives.
- 6. L'Ecole nouvelle organise des "travaux manuels" pour tous les élèves, durant une heure et demie au moins par jour, en général de 14 à 16 heures, travaux obligatoires ayant un but éducatif et une fin d'utilité individuelle ou collective, plutôt que professionnelle.
- 7. Parmi les travaux manuels, la "menuiserie" occupe la première place, car elle développe l'habileté et la fermeté manuelles, le sens de l'observation exacte, la sincérité et la possession de soi. La "culture du sol"

ci "l'élevage" des petits animaux rentrent dans la catégorie des activités ancestrales que tout enfant aime et devrait avoir l'occasion d'exercer. La connaissance humaine, aussi bien organique que spirituelle.

8. A côté des travaux réglés, une place est faite aux "travaux libres" qui développent le goût de l'enfant, éveillent son esprit inventif et ingéniosité. Il y a obligation de choisir, mais liberté dans le choix lui-même, sous le contrôle de l'éducateur.

9. La culture du corps est assurée par la "gymnastique naturelle" faite en plein air tout à fait nu ou tout au moins le torse nu, aussi bien que par les jeux et les sports. Tous les médecins et hygiénistes s'accordent à vanter les avantages de la nudité, non seulement au point de vue physique — bains d'air et de soleil — mais aussi au point de vue moral, par l'élimination de curiosités malsaines.

10. Les "Voyages", à pied ou à bicyclette, avec "campement" sous la tente et repas préparés par les enfants eux-mêmes, jouent un rôle important à l'école nouvelle. Les voyages, occasions d'aguerrissement physique, de solidarité et d'entraide, sont préparés à l'avance et servent d'adjuvant à l'étude.

11. En matière d'éducation intellectuelle, l'Ecole nouvelle cherche à ouvrir l'esprit par une "culture générale" de jugement, plutôt que par une accumulation de connaissances mémorisées. L'esprit critique naît de l'application de la méthode scientifique: observation, hypothèse, vérification, loi. Un noyau de branches obligatoires réalise l'éducation intégrale, non pas en tant qu'instruction encyclopédique, mais en tant que possibilité de développement, par l'influence du milieu et des livres, de toutes les facultés intellectuelles innées de l'enfant.

12. La culture générale est doublée d'une "spécialisation" d'abord spontanée: culture des goûts prépondérants de chaque enfant, puis systématisée et développant les intérêts et facultés de l'adolescent dans un sens professionnel.

13. L'enseignement est basé sur les "faits" et les "expériences". L'acquisition des connaissances résulte d'observations personnelles (visite de fabriques, de musées, d'institutions sociales, travaux manuels, etc. . .) ou, à défaut, d'observations d'autrui recueillies dans les livres. La théorie suit en tout cas la pratique; elle ne la précède jamais.

14. L'activité est donc basée aussi sur "l'activité personnelle" de l'enfant. Cela suppose l'association la plus étroite possible, à l'étude intellectuelle, du dessin et des travaux manuels les plus divers.

15. L'enseignement est basé, par ailleurs, sur les "intérêts spontanés" de l'enfant: 4 à 6 ans, âge des intérêts disséminés ou âge du jeu — 7 à 9 ans, âge des intérêts attachés aux objets concrets immédiats — 10 à 12 ans, âge des intérêts spécialisés concrets ou âge des monographies — 13 à 15 ans, âge des intérêts abstraits empiriques — 16 à 18 ans, âge des intérêts abstraits complexes psychologiques, sociaux, philosophiques. Les actualités de l'école ou du dehors donnent lieu, chez les grands comme chez les petits, à des leçons occasionnelles et à des discussions qui occupent à l'Ecole nouvelle une place en vue.

16. Le "travail individuel" de l'élève consiste en une recherche (dans les faits, dans les livres, dans les journaux, etc. . . .) et en un classement (selon un cadre logique adapté à son âge) de documents de toutes sortes, ainsi qu'en travaux personnels et en préparation de conférences à faire en classe.

17. Le "travail collectif" consiste en un échange et en une mise en ordre ou élaboration logique en commun des documents particuliers. Les résultats en sont consignés sur un gros cahier ou classeur, richement illustré, objet de la fierté de l'élève qui remplace pour lui tous les manuels scolaires.

18. A l'Ecole nouvelle, l'"enseignement" proprement dit est "limité à la matinée", — en général de 8 heures à midi. Le soir, durant une à deux heures, suivant l'âge, de 16h. 30 à 18 heures environ, a lieu l'"étude" personnelle. Les enfants en dessous de dix ans n'ont pas de devoirs à faire seuls. L'apprentissage systématique du travail autonome est un des buts principaux que l'on poursuit.

19. On étudie "peu de branches par jour", une ou deux seulement. La variété naît, non pas des sujets traités, mais de la façon de traiter les sujets, différents modes d'activité étant mis en oeuvre tour à tour.

20. On étudie "peu de branches par mois" ou par trimestre. Un système de cours, analogue à celui qui règle le travail à l'université, permet à chaque élève d'avoir son horaire individuel.

21. L'éducation morale, comme l'éducation intellectuelle, doit s'exercer non pas du dehors au dedans, par l'autorité imposée, mais du dedans au dehors par l'expérience et la pratique graduelle du sens critique et de la liberté. Se basant sur ce principe, quelques écoles nouvelles ont appliqué le système de la "République scolaire". L'Assemblée générale, formée du Directeur, des professeurs, des élèves et parfois même du personnel, constitue la direction effective de l'école. Le code des lois est fait par elle. Les lois sont le moyen tendant à régler le travail de la communauté en vue des fins poursuivies par elle. Ce système, hautement éducatif quand il est réalisable, suppose une influence morale prépondérante du directeur sur les "meneurs" naturels de la petite république.

22. A défaut du système démocratique intégral, la plupart des Ecoles nouvelles sont constituées en monarchies constitutionnelles: les élèves procèdent à l'"élection de chefs", ou préfets, ayant une responsabilité sociale définie. Dans leurs activités quotidiennes, les enfants préfèrent être dirigés par ces chefs plutôt que par des adultes. Pour les chefs eux-mêmes, les responsabilités qu'ils assument sont une haute école de civisme.

23. Les "charges sociales" de toutes espèces permettent de réaliser une entraide effective. Ces charges pour le service de la communauté sont confiées à tous les petits citoyens à tour de rôle.

24. Les "récompenses" ou sanctions positives constituent en occasions données aux esprits créateurs d'accroître leur puissance de création. Elles s'appliquent aux travaux libres et développent ainsi l'esprit d'initiative. Des expositions périodiques de travaux libres ont lieu régulièrement, ainsi que des concours manuels, scientifiques ou littéraires.

25. Les "punitions" ou sanctions négatives sont en corrélation directe avec la faute commise. C'est dire qu'elles visent à mettre l'enfant en mesure, par moyens appropriés, d'atteindre mieux à l'avenir le but jugé bon qu'il a mal atteint ou qu'il n'a pas atteint. On distingue les pénalités codifiées, s'appliquant aux menues défaillances et qui sont ressort des élèves eux-mêmes, des entretiens d'ordre moral, s'appliquant à des fautes plus graves que l'adulte traite comme des cas de psychopathologie, par une action directe, en tête à tête, avec le coupable.

Cont. p.77

BOOKS

The Teacher, the School and the Task of Management

Elizabeth Richardson, Heinemann, 1973

Do we dare to look in a mirror? If not, it might be better to leave Elizabeth Richardson's book alone!

Change is challenging and Change is threatening. Is it possible so to manage change that its positive features are strengthened and its negative ones minimised? Can the polarization to which change so readily gives rise be rendered less destructive of progress, not by denying the opposites, but by reconciliation: a reconciliation which follows the facing of tensions rather than pretending they do not exist?

Elizabeth Richardson, Research Fellow in the University of Bristol, acted as Consultant to Nailsea School, Somerset, from 1968 to 1971. Her book records her attempt to help to find answers to such questions as the above in relation to a particular school going through a period of challenging but anxiety provoking rapid change from being a relatively small County Grammar School to becoming a Neighbourhood Comprehensive of more than double the Grammar School size. To those of us who have been through, or are going through a similar process, she has presented a book which despite its weight (in every sense!) one can hardly put down: for she has given us a vivid picture of named men and women (named by her insistence, but with their full approval — for all agreed that anonymity was a threat both to researcher and 'researched') — men and women with warts and all who were collectively engaged in a painful but rewarding struggle to find an adequate management structure for their school. The criterion for such a structure was its helpfulness in ensuring that the children who passed through the educational process in that school would attain the maturity and gain the learning which were the objectives of the whole enterprise.

Having named the main areas of current educational concern, such as uncertainties about being too permissive or too repressive; the patterns of educational organisation and curricular content suitable for various age groups; the problems of assessment and communicating meaningfully about a child's progress; the questions of streaming, banding, setting or mixed ability teaching; the concern over sex, drug-taking, violence and intimidation among young people; the crisis of authority; the problem of loss of identity in large scale institutions; Miss Richardson suggests that a recognition and understanding of the conflicts, inconsistencies and uncertainties involved, blocking as they do real educational progress, **must take place in the schools themselves**. It cannot so take place, however, until the teachers understand their own varied roles and the management structure in which they are trying to operate. To assist teachers in making use of her Nailsea Consultancy work and not teachers only, but those facing basically similar problems in factories, hospitals, churches and social service agencies, she provides a **conceptual framework** for the study of leadership and staff relationships.

The central concept of Miss Richardson's framework is **the boundary**, which helps us to examine dependence and inter-dependence. Whether we think of a person, a group or an institution, each has 'some kind of membrane' that separates the person, group or institution from every other person, group or institution. Each survives only by relating its inner life to its environment with which it exchanges 'materials'. A Secondary School regarded as an open system takes in children from the

primary schools, promotes their growth and learning, and turns them out as young adults. **Leadership is a boundary function** in this case performed by the Headmaster who promotes some activities and suppresses others so that his school may relate satisfactorily to the society from which its children come and into which its young adults go. But within the main system, the school as a whole, are various sub-systems such as subject departments and Houses each with its own boundary and head. Now each sub-system has its task within the general task of the school. The task of the Mathematics department is to promote the learning of Mathematics; that of a House is to promote the growth as persons of its members. It will be noted that the General school task of promoting the growth of persons and the learning of subjects has been **split** into sub-sections between those that promote the growth of persons, **the caring function**, and those that promote the learning of subjects, **the demanding function**. There is a widespread assumption that this splitting is helpful to the educational process and that it should be represented in the management structure by heads of departments and heads of houses on the boundaries of the sub-systems concerned. A great deal of Miss Richardson's book is concerned with producing evidence which challenges this assumption and with the description of the changes in the management structure at Nailsea which resulted from facing the implication of this challenge.

If the splitting of the areas of pastoral care on the one hand from the areas of curricular activity can be inimical to educational progress, so also danger arises when what have been called **sentient groups** are not task orientated. Everyone needs to belong to at least one sentient group, that is, a group where 'personal relationships can be felt to have some warmth and permanence'. It is from such a group that we draw the emotional strength that enables us to do our jobs! Miss Richardson writes: "Sentient groups are not necessarily related to tasks. But in a healthy institution they ought to be. Indeed one aspect of the task of leadership is to ensure that the **sentience** within the system can be harnessed to the task . . . problems arise, however, when people begin, imperceptibly, to make protection of the sentient system the primary task, instead of using the sentient system to further the real work of the institution." For example, working parties or study groups may develop a strong sentience, especially if composed of volunteers, but this very fact may lead to confusion about their boundaries within an institution and about the source of their authority. When this begins to be recognised as unhelpful to the main task of the institution, the working party may yet resist disbandment because the friendships it has developed have become so precious to its members. The friendships without which we have no heart for the task can become obstacles to that task being accomplished.

Enough has been said, I hope, to give a taste of the depth at which, and the sensitivity with which the argument of the book is conducted. The excitement comes in following how the real life persons on Nailsea staff became able to face in open discussion the tensions and ambivalence of feeling which are the stuff of reality instead of attempting to keep up the fantasies of easy, pleasant, conflict free relationships. In so doing they are seen to deepen interpersonal friendships and free their emotional drives for the support of policies arrived at through genuine consultation — consultation amongst those who experienced a growing trust of their 'leaders' and of one another. As the challenge afforded by new insights about how best to perform the overall task led to changes in the management structure, staff members at Nailsea became able to share openly their inevitable anxieties about their competence in the new situation, about their changes in role and status. The split between the curricular and caring aspects of

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WEF ARCHIVES

All the available records of the WEF from its inception have recently been professionally catalogued and lodged in the University of London Institute of Education Library. We feel there must be many 'New Era' readers who have in their possession letters and other papers of significance in the history of the NEF, particularly in its early days, and we should be very grateful if such material might be made available for the Archives. Please contact the General Secretary, 33 Kinnaird Avenue, London W4 3SH.

Aspects of Australian education

E. W. Golding

Australia became a nation in 1901 when the six British colonies in Australia formed a federation and became 'States' of the 'Commonwealth of Australia'. Although many other powers were ceded to the Commonwealth, education was one of the responsibilities retained by the States, so that each State has its separate administrative system and its own curricula and examinations. However, in recent years the Australian Government has accepted increased financial responsibility for education.

Although the State systems are not identical, they have many similar features. Throughout Australia, education is compulsory until at least the age of fifteen (sixteen in Tasmania). Children may be exempted from attending on certain grounds: for example, if they live too far from a school or if they have a serious physical disability. Such children receive tuition by correspondence, often supplemented by Schools of the Air, or school radio and television broadcasts.

Tuition fees are not charged in Government schools. Parents are expected to buy most of their children's books, personal equipment and uniforms, and to pay (limited) fees for the use of sports equipment and a few other facilities, but these expenditures are tax deductible and the cost of text books is, in some States, subsidised by the Government. (There is evidence to show that, with the exception of the child's clothing and very personal equipment, all these charges will be borne by the Government in the very near future).

As well as the schools run by State Governments, there are many non-government schools which are mainly dependent on their own resources, but which have, in recent years, received increasing financial support from State and Commonwealth Governments. Most of these schools are conducted by re-

ligious denominations, and in particular by the Roman Catholic Church. Approximately one child in five in Australia goes to a non-government school, where in most cases tuition fees and other expenses must be paid by the parents. Many of these schools provide both primary and secondary education, and some take boarders.

In Australia, the school year begins at the end of January or early in February, and ends in mid-December, while the academic year of universities and other tertiary institutions usually begins towards the end of February or during March. A long vacation is taken over the summer months (December to February) and two short vacations break up the school and academic year into three terms. (This pattern is now being varied in some tertiary institutions by the introduction of the semester system.)

Each of the State educational systems is centralised to a large extent, mainly by the smallness of the population in comparison with the vast areas which must be provided with educational services. In every State, there are large areas where natural conditions, such as low or irregular rainfall, make close settlement an impossibility. Offering the benefits of education to people in sparsely populated, or quite isolated, areas has presented serious problems to educational authorities, and attempts to solve these have brought about some features, such as Schools of the Air, which have become characteristic of Australian education.

National Educational Bodies: Although education in Australia is fundamentally a State Government responsibility, organisations do exist which are involved in education at the national level.

The Commonwealth Department of Education advises the Australian Government, and ad-

ministers various schemes of financial assistance. The Australian Universities Commission, and the Australian Commission on Advanced Education, advise the Government on the financial requirements and general development of universities and colleges of advanced education. (As one important result, education at these institutions has been free since the beginning of 1974.)

The Australian Government has established a Schools Commission to examine and determine the needs of students in government and non-government primary, secondary and technical schools, and is establishing an Australian Pre-Schools Commission to develop and administer a comprehensive pre-school and child-care programme. (Both these bodies were only recently approved by parliament, but indications of vigorous programmes have been made available by preceding, interim committees).

The Australian Council for Educational Research, a non-government body with a wide range of educational research activities, receives financial support from the Commonwealth and the States.

Founded in 1959, the Australian College of Education aims at bringing together leaders in the field of education for their mutual benefit and for the benefit of education in the Commonwealth. The World Education Fellowship (to be mentioned elsewhere) maintains a Federal Council and State Chapters. State teachers unions, and subject teachers associations have nationwide affiliations, as have parents and citizens organisations associated with schools. The Australian Union of Students draws its membership from students at universities and colleges of advanced education.

The Pattern of Primary and Secondary Education:

Although school attendance is not compulsory until the age of six years, most Australian children begin their formal education at about five, in infant schools, or in classes attached to the primary school. (Some of these children have already attended pre-school). Pri-

mary schools usually have mixed classes of boys and girls up to the age of twelve or thirteen, the period of attendance covering either six or seven years, according to the State.

In Australia, there is no external examination at the end of primary schooling and, while the senior level secondary examination, used for matriculation purposes, is still retained in most States, there is a tendency towards the abolition of external examinations at secondary level also. As a general rule, those States which provide a seven-year primary course, follow this with a five-year secondary course, while those which provide a six-year primary course, also provide a six-year secondary course.

Although the syllabuses of instruction in the primary schools are still inclined to place emphasis on basic 'tool' subjects, English and social studies, the teacher is relatively free to modify the course. In some of the more progressive primary schools new or more advanced courses in subjects such as foreign languages, science and mathematics are being introduced, while the 'cultural' subjects are receiving far greater attention. At the same time, increasing use is being made, in the classroom, of television, films, tape recorders and other modern teaching aids.

Although, until recently, it was customary for all or most subjects to be taught to a primary class by the same teacher, in many schools, both primary and secondary, subjects are being organised according to the 'open plan principle'. This is an adaptation, to suit local conditions, of an idea 'borrowed' from Europe and the USA, and will be mentioned elsewhere in this issue.

The most common type of secondary school is the comprehensive, or multipurpose high school, which offers a wide range of subjects, but there are also a number of specialist schools, the curriculum for some of which consists of general academic subjects combined with practical training. At this level, children do not usually remain in the one class all day as they do not all study the same



An Australian public school for boys, Geelong Grammar, has established a branch on a mountain-side in the Victorian Alps where Fourth Form pupils spend their academic year. At the school on Mount Timbertop, emphasis is placed on study, hard physical work, sport, and above all, self reliance — through the challenge of the natural conditions. The headmaster checks the routes which boys intend to take before they set out on a weekend hike.

AUSTRALIAN NEWS AND INFORMATION BUREAU PHOTOGRAPH



The King's School at Parramatta, 20 miles from Sydney, is Australia's oldest school. Founded in 1831 by Royal authority, it was moved six years ago to 300 acres of bushland. The school retains many traditions built up during its long history, notably the school uniform, a semi-military outfit comprising navy-blue trousers with red side-stripes, a grey jacket trimmed with red braid, and the well-known Australian military slouch hat. King's has Australia's oldest Cadet Corps, established in 1866.

AUSTRALIAN INFORMATION SERVICE PHOTOGRAPH (July 1970)

subjects. However, the extent of student choice varies from school to school. Experimental projects in curriculum development are developing in all States and vary considerably in scope and nature. As is to be expected, ideas introduced elsewhere are tested and can sometimes be adapted to suit Australian conditions, while in other cases new approaches are initiated here. In the articles accompanying this, examples of each type have been included.

Higher Education: If he or she wishes to continue formal education after leaving secondary school, the student has a number of fields of study from which to choose, including courses at universities, teachers colleges, colleges of advanced education and specialist institutions such as agricultural colleges and institutes of technology. For a considerable number of years, the majority of students attending such institutions have received some kind of financial assistance from either the Australian or one of the State Governments. The abolition of fees at these tertiary institutions, which is just taking effect, appears likely to lead to a greater demand for existing places, especially as a number of mature age entrants will be accepted.

Each Australian university was established by an Act of the appropriate State parliament, except the National University in Canberra which was established by the Commonwealth. There are no denominational universities, but most of the universities have affiliated colleges, a few of which are denominational. However, only a small proportion of Australian university students live in residential colleges or halls of residence. Like the other tertiary educational institutions, the universities are autonomous, although nominees of the respective governments sit among the members of the governing bodies. In the past decade, the number of Australian universities has almost doubled, with new universities being established or developed from former university colleges. However, despite this expansion, the universities are not able to provide places for all matriculated students who wish to take up courses, and several universities

have quotas on enrolments in some of their courses.

Aboriginal Education: Aboriginal children in towns and cities attend the same schools as other Australian children, but many special schools for aborigines exist on isolated settlements and mission stations and are wholly or partly financed by government funds. (It cannot be said that, in the past, Australia has been even moderately successful in bringing education to its indigenous people, but it is hoped and expected that the new policies now being implemented will be more successful). Aboriginal students are being encouraged to undertake further studies by two schemes of assistance financed by the Australian Government. These are the Aboriginal Study Grants Scheme, which pays grants to people of aboriginal descent to undertake courses after leaving school, and the Aboriginal Secondary Grants Scheme, which assists aboriginal students to attend secondary school. (However, the problems of aboriginal education will not be solved until solutions are found for other underlying, sociological problems. The recent emergence of a number of well-educated leaders of aboriginal descent, and the election of an Australia-wide representative body to put their point of view, are developments which might lead to better things.)

Note: This brief description of the Australian educational scene is composed of selections taken from the official publication, 'Education in Australia', published for the Minister of Education, by the Australian Government Publishing Service in Canberra, 1973. The selections were made, and, in a few cases brought up-to-date, by the Editor of 'New Horizons in Education', (E. W. Golding) — the official publication of the World Education Fellowship in Australia. Ned Golding is also responsible for the re-arrangement to serve our purposes, and for the few bracketed comments which appear in the script. However, any reader of 'New Era', who is interested could obtain a copy of the original booklet, and/or its accompanying publication which is entitled, 'Further Reading', by making application to the Department of Education in Canberra, Australian Capital Territory, Australia.

For further Reading see p.109.

Ned Golding, took his teaching training at the Adelaide Teachers College and University of Adelaide. After many years of work in educational politics he was elected President of the South Australian Institute of Teachers and later of the Australian Teachers' Federation. He collaborated with Professor Z. P. Dienes in writing several books on elementary mathematics and with others produced mathematics and social studies text books. He has paid several visits to Canada, USA, the Trust Territory of the Pacific Islands and New Guinea as educational consultant, and represented Australia at educational conferences overseas. He is headmaster of Cowandilla Demonstration School, Adelaide.

Learning Exchange*

A new approach to community involvement in teaching and learning has developed in a number of large cities in Australia. Although each manifestation of this has developed along its own lines they have come to be known collectively by the term 'learning exchange'.

The learning exchange is essentially a device designed to put people in contact with other people or resources necessary to pursue interests. It also serves to help people develop new interests and clarify old ones.

The range of interests is as wide as human experience. Subjects covered range from astrology, water ballet, and the Chinese language, to how to make mud bricks.

In part, these learning exchanges reflect the ideas of radical educationists such as Ivan Illich, who call for 'de-formalisation' and 'de-institutionalisation' of education.

These educationists feel that education has become an industry which aims solely to turn out 'products' — students classified into grades of superiority depending on which certificate or degree they have achieved.

The learning exchanges aim to take away the formal approach to education and replace it with a system which allows people to manage and direct their own education.

If a person decides to pursue a particular interest and can find no-one to help him with it, he can now telephone or contact the learning exchange and it will attempt to match the query with an offer of assistance given by someone else. In the modern jargon, the learning exchange is an information collection, storage, retrieval, and distribution device.

In Melbourne, the capital city of the State of Victoria, there are a number of learning exchanges in existence and a few in the planning stage.

One of the largest and best organised is in the suburb of Malvern (see footnote).

This was started in June 1972 by a group of people, including a few teachers, a systems analyst and a lawyer, who were disenchanted with the present education system.

They set up an 'educational toy shop' stocked with books, toys, games, and musical instruments. This provided an economic base for their learning exchange which consists of a card index system, information storage devices (filing cabinets, bookshelves) and a small computer terminal for teaching and typesetting purposes.

People were encouraged to register as 'resource people'. Anyone wanting information on a particular subject contacted the learning exchange (by telephone or mail) and the interest was checked in the filing system. If there was a resource person registered or if the learning exchange had information on the topic, contact was made.

As operations expanded, more 'loose ended' inquiries were encountered. In an attempt to help loose ends make contact a newspaper was developed which listed those wanting to learn and those wanting to teach. The newspaper also acted as a forum for articles on varied topics.

The newspaper now appears monthly and has more than 400 subscribers throughout Australia, New Zealand, and Papua New Guinea. It is also distributed through a voluntary network to shops which sell it to the public.

*This article has been sent by Peter Kaye, Press Officer of the High Commissioner for Australia in the UK. 10-16 Maltravers Street, London, WC2R 3ER.

The Malvern learning exchange welcomes inquiries. It can be contacted at 430 Waverly Road, East Malvern, Victoria, 3145, Australia.



A voluntary helper, John Hughes, instructs a group of young people in the use of video equipment

Community groups have joined with the exchange to further community awareness. Together with the Malvern Community Association, the Malvern exchange now publishes a monthly newsletter containing information on local community services, and reports on the local council. It is being printed in three languages — English, Greek and Italian.

The exchange is dealing with about 10 to 12 inquiries a day. Funding is precarious and requests have been made to governmental and semi-governmental bodies for financial assistance.

The main people involved in the Malvern exchange are John Burke and his wife Kerry.

John Burke feels the learning exchange is a very necessary part of the community. He also

stresses that while the aims of the Malvern learning exchange are similar to those of overseas educationists like Illich, the idea arose locally and independently and has conformed to Australian needs and conditions.

The operations of the Malvern learning exchange prompted a group of academics and teachers to set up a similar centre at Greensborough, another Melbourne suburb. This centre attempts to disseminate information about services and activities in the area and caters particularly to the needs of teachers. It also runs school holiday activities and distributes a monthly newspaper.

Learning exchanges have also been established in Sydney, Canberra, Hobart, Perth, and Adelaide.

Alternative Schools

Ron Neilson, Headmaster, Taperoo Primary School, Adelaide

The introduction of compulsory education by the States of Australia did not in itself affect the private school already in existence, many of which had been set up by the churches. Gradually the private schools have become more dependent on public funds, and, except over the emphasis given to religious instruction, both sectors have tended to follow the same curriculum — compiled by committees of all categories of teachers.

Innovations overseas, particularly of schools-without-walls, open, non-graded, or open-space schools in USA, and of A. S. Neill's Summerhill in England, have done much to stir both parents and teachers from acceptance of traditional methods and objectives with which they themselves had been familiar in their own school days. Many young people, disillusioned with what is offered to them, reject the values and compulsions of society as they find it, and want to drop out in an attempt to live a simple life in communes.

What have been the reactions of the schools themselves to these stresses?

In some overcrowded parts of Victoria some children have had to be catered for away from their school so, for example, an annex of Moreland High School was set up in a church hall. For the same reason another was set up at Swineburne. The teachers in these schools, lacking the established facilities, devised a programme of their own and a more individualistic approach to learning.

The Community Schools established by Mr Gerry Tickle, at Swinburne, and also at Sydney Road, helped children to get out of the school and to discover what they could for themselves in the community at large. In his view the best place to learn about marketing, retail and wholesale, is at a market, or about shipping is at the wharf, and so on, and not in the classroom.

Mr David Schapper, when at Maryvale High School, proved that children will learn much more than curricula material when given the opportunity to do so. They learn to live rather than learn for a living.

At Taperoo and Kilkenny Primary Schools in South Australia, the same is being attempted in a non-graded scheme of organisation. Parents come into the school to work and play with the children, giving them opportunities depending on their talents and interests that they would not otherwise have had.

At 'Coonara', not far from Melbourne, in the **Dandenong Ranges, there is a parent-formed** alternative 'school', for children whose ages range from 5 to 12 years. The students meet in small groups of about 6, with an adult, in private homes, local halls, or public facilities, in business places, and generally in places of interest not too far from 'Coonara'. Parents and other interested persons give their time, skills and resources so as to make 'Coonara' a totally community-based learning network, with the emphasis being on flexibility, accommodation of the particular needs of each family, and the total involvement of the family and community in the continual processes of learning and growing of each child.

In South Australia, a school, 'Marbury', has recently been established along similar lines to 'Preshill' in Victoria which has been operative since before the turn of the century, where children are given a great deal of freedom in what they learn and when they learn it. There are also moves to establish community-based schools in South Australia, where state schools now have a freedom that has not existed before.

When Miss Ann Milne was head of a small alternative independent school near Adelaide, she noticed a small boy sitting by the window apparently doing nothing. After a few minutes

she went across to him and said, "Peter, what are you doing?"

"Miss Milne", came back the reply, "I'm thinking".

Perhaps schools are not places for sitting and thinking. If only we could get rid of the word 'work' from school, and think of learning as coming in the most happy, pleasurable, experiential ways.

I believe quite firmly that the policy of compulsory education must be questioned unless some forms of alternative schools can be established to accommodate the interests and talents of the non-academic child, and even the academic who is not yet mature enough to cope with the pressures placed upon him.

In the non-graded schools — at Mt Pleasant in Western Australia, Taperoo and Kilkenny in South Australia, Preshill in Victoria, and others — flexibility in planning and programming allow children more time for making their own day and learning those things in which they are interested — drama, folk music, orchestral music, dog training, various languages, dance-drama, Aboriginal culture, and so on ad lib. These are but a part of the child's opportunities.

This is what the alternative schools are all about. Children will be in smaller schools where they will not be de-personalised as happens in those of a thousand and more. Parents will play a much closer part in that they will be directly involved in helping children to learn. Herbert Kohl, in his book, 'Reading: How to,' asks the question — "Who is qualified to teach?" His answer is that any one who can help a child to learn is qualified to teach. The children will learn a great deal through experiences in the community and with meeting and talking with people.

In Victoria, the Education Department has shown its interest in alternative schools by recognising those already created at Swinburne and Sydney Road, and assisting in the setting up of others at Huntingdale. In South Australia, the Minister of Education has shown

an interest and has asked for information with the possibility of setting up alternative schools.

Perhaps with parents and teachers questioning the present system, alternative means will be found for children to be educated for the rapidly changing world into which they will grow. Opting out, as some have tried, is not a solution. Being able to play a part in change for the good of all can only come from people with the ability to think and to reason for themselves, and this will be developed better in small groups using the community and the resources of natural surroundings than in the large traditional schools.

It is hoped that in such surroundings children will be given a much greater opportunity to find and develop themselves as persons. This will only be possible, though, if there is a flexibility in time-tabling and programming as there is in the space provided in the new type of building.

Ron Neilson is the widely experienced Head Master of the Taperoo School, situated in a suburb of Adelaide in South Australia. He has been a leading advocate of educational reform and especially of the child as an individual. His experiments with the abolition of examinations, the adaptation of the school to the child and individual progression are widely known in this country. He has developed a close knowledge of the alternative schools which are developing in the neighbouring state of Victoria. As he is not personally involved, he is in an excellent position to comment upon the Australian adaptation of an 'imported idea'.



A carpentry lesson given by Mrs Bidgood, a voluntary grandmother-helper. Taperoo Primary non-graded School, South Australia, 1972.

Opening up Australian primary schools

Max Angus, Education Department of Western Australia

The Change:

Australians have a reputation, whether deserved or not, of being inveterate borrowers and improvisors, of deftly making do. Critics of the Australian Education system occasionally allude to this reputation.

In general, Australian primary education has been characterized during the past few decades by a graded school structure within which one teacher accepted the daily responsibility for the instruction of thirty to forty comparably aged children often in ability streamed classes. Desks were arranged in tidy rows and classrooms conveniently located along verandahs or corridors. Schools were organized with the teacher at the forefront of most considerations; the emphasis was very much on teaching children rather than children learning for themselves.

Probably the major exception to this pattern occurred in small rural one and two-teacher schools. The graded structure was partially dissolved in this situation where children of different ages were exposed to curricula formally thought inappropriate to their needs. Teachers were able to develop strong bonds with their students and a family atmosphere was often able to develop. This type of learning experience was, however, foreign to the majority of children attending large urban graded schools.

Subject to local idiosyncrasies, the Australian graded school described above had counterparts throughout most Western countries. The notion of organizing children via these means, one suspects, was hardly of indigenous origin — neither in its totality has been the current reconstruction and reorganization of the primary school.

Evidence of this transformation in educational thinking is easy to find; school buildings erected since the latter years of the sixties are

dramatically unlike their predecessors. The rows of self-contained classrooms have been replaced by larger, shared teaching spaces, specialized learning areas, mobile furniture and plenty of intellectual and material resources. These structures have become variously known as 'open space', 'multiple area', 'open area', and 'cluster schools'. At the time of writing, all State primary school systems have building programmes committed to the construction of schools according to the principles enunciated above. Some Departments have made a total commitment to erecting this type of primary school structure.

While it would be quite wrong to assume that the spirit of the open schools innovation was totally an architectural one, the physical manifestation is the most easily recognized. As well, it is quite apparent to visitors of numbers of open space primary schools that the form of instruction is no different from that practised in the most conventionally designed and operated counterpart. It is quite possible that the concentration on new buildings has diverted attention from more fundamental issues; architecture is an elaborate (though necessary) shell, though unfortunately, it is the quality of instruction that counts.

The Origins:

Detecting with surety the source of the open education influences is an almost impossible task. As in other countries, there have been teachers in Australia running open classrooms long before the open building programme. In fact, when one examines the stated aims and objectives of teachers, it becomes apparent that many of the goal statements that so-called open educationists endorse today, are paraphrases of much earlier teaching manifestos. The proposal that the child should be the agent of his own learning, and that curriculum should be thought of in terms of activity and experience rather than knowledge to be acquired and facts to be stored,

can be traced back to the 1931 Hadow Report. Similar 'progressive' statements can be found in Department handbooks of the thirties.

It is true to say that the profession as a whole was not vociferously clamouring for innovations of the open education kind. If there has been a revolution then it has been a quiet one. Visitors to Australia, associated with the informal school movement in Britain, such as Sir Alec Clegg, passed almost unnoticed except for the attention of a small band of enthusiasts.

Important influences can be traced to the United Kingdom. British architects, following visits to England by prominent Departmental educationists in 1966, were associated with the open area proto-types built in 1968 in Western and South Australia. The first Australian versions were rather cautious modifications to existing classrooms; although teaching spaces could be shared by teachers, there was still the suggestion of two or three separate teaching areas. They differed from their English equivalents in that cafeterias or halls were not focal points in the total structure. The Australian climate did not warrant these specialized areas.

At an instructional level, British influences were again apparent. The Plowden Report, with its eloquently presented case for the breakdown of subject and grade oriented organization, and with its concern with the development of warm and genuine relationships, struck a responsive chord with Australian educationists. The warm reception given in the press to this document and the literature associated with the Report, encouraged the dissemination of its message among teachers and administrators.

There were American influences as well. Non-grading and team-teaching were notions advertised in the literature that were well received by Australian educationists, a number of whom had attended post graduate courses in educational administration in North American universities.

It is important to note, however, that any

suggestion that radical school design has been matched by radical instructional procedures, on the broad front, is unfounded. The 'integrated day' and the 'free day' are not characteristic of the mainstream of Australian open schools, though example of these informal schools do exist within the Government school system. The Australian approach has tended to be more cautious, more orthodox. It would be true to say that a school timetable is still the lynch-pin in the organization of most open area schools.

A Current Interpretation:

Extracting the uniquely Australian contribution to this innovation from the web of influences is a hazardous task. There are noticeable differences among States, at architectural and organizational levels. Some Departments, most notably the South Australian, have emphasized the addition of open space units to existing schools, as distinct from building complete open schools, a policy endorsed by the Western Australian Department. Queensland schools have tended to provide two-teacher space teaching units, while the South Australian Department has provided a number of schools which house the equivalent of eight classrooms under the same roof in a learning environment completely unencumbered and obstructed by walls and permanent partitions. In Victoria, quite alone among the other States, the open education phenomenon has been mainly at the secondary level and less positively associated with an open school building programme. South Australian primary schools have tended to reserve open space teaching units for upper primary schools, while in New South Wales and Western Australia the trend has been to house the younger children in the open structure. Perhaps a feature of the open education innovation has been the largely independent expression given to it by each State system. The geographical isolation of Departments may account for this. There has been no grand design and modification has occurred on a trial and error basis.

If there is a predominant theme pervading instructional practices in open Australian schools, then it is the preoccupation with co-

operative teaching. For many teachers, this is the essence of what open education is about. Practitioners make a distinction between 'team' and 'co-operative' teaching — the former has the connotation of schools organized so that a single teacher instructs a large group of children, thereby releasing other staff members to attend to specific weaknesses exhibited by small groups of children. In this sense, team-teaching is only one dimension of co-operative teaching. Co-operative teaching is a partnership among teachers where ideas and responsibilities are shared and where teachers capitalise on their strengths and interests in a much more constant and informal way.

Co-operative teaching is then a logical extension of the architectural change to the teaching environment. Teachers in this situation are no longer physically impeded from working with and observing one another.

Co-operative teaching has strengths and weaknesses. A recent survey of Western Australian teachers indicated that a number felt uncomfortable working in the sight of their colleagues. Others felt quite strongly that this strategy interfered with the development of strong rapport with children, and for this reason was a professional encumbrance. And, there was the problem of matching teachers with similar personalities and teaching styles; working in the adjacent teaching space to a teacher with some peculiar mannerism can be a wearing experience.

It was the experience of another group of teachers that co-operative teaching afforded a number of instructional advantages. For some, having a competent colleague prepared to intervene in some difficult situation, provided strong practical and psychological support. Others found co-operative teaching a source of new ideas and a means of professional development.

While teachers see the humane care of children to be an important goal, they do not appear, in general, prepared to relinquish the major control over the decision-making required during instruction. The classroom tends

to be carefully organized and the pupil remains very much in the custody of the teacher. This situation does show some signs of erosion, via the introduction of free sessions in the school timetable, by contracting commitments from children with provision for student choice of activity once the contracted study has been completed; and through the operation of individually approved student lesson plans derived largely on the basis of the student's interests and perceived needs.

Some General Issues:

Because of basic similarities between the British and Australian open schools, it is deceptively easy to evaluate the likely success of the local product in terms of British experience. But, to look at one component of the total system, the school organization, in isolation from the total system is hazardous to say the least. The British (and United States) education systems differ from the Australian in at least two important respects: the mechanics of appointing staff members to schools and the role of the principal in selecting staff members.

Some States are still reluctant to discriminate between open and conventional schools when making appointments, arguing that open education is not the prerogative of teachers in architecturally open schools; that teachers are more likely to adopt open teaching practices by observing colleagues in open space schools; that ultimately many teachers, because of staffing exigencies, are bound to experience teaching in an open space school; and, because the open space schools are newer and more professionally equipped thereby being at an advantage and consequently do not require the additional benefit of a selective staffing scheme. The issue is not clear cut; against these arguments must be balanced the experiences of overseas and local principals who underline the importance of having an enthusiastic, one-side staff in making an innovating scheme really work.

With regard to the role of the principal, only recently have some Australian Departments begun to invest this person with a responsibility for selecting staff as distinct from the

procedure of appointment by Departmental head office. This change is seen as a vital breakthrough by many observers who view the ideological compatibility among staff members as essential.

Another issue involves the distribution of open teaching facilities and the degree of commitment to this form of schooling. At this point in time, there is a tendency to see open education as a replacement for conventional approaches to schooling rather than as an alternative.

Each Australian State has a centralised system of Government primary and secondary education which serves nearly four-fifths of all school children. Most State education departments do not encourage children to attend a school of their parents' choosing, but one which falls within their residential zone (though Queensland provides one definite exception). This administrative feature of primary schooling is important for several reasons. In the first instance, it should be pointed out that good teaching is not the prerogative of open teachers; neither is bad teaching necessarily a feature of traditional education.

In the second instance, it seems likely that, for some children, for some 'subjects' and for some teachers, open education does **not** provide the ideal learning environment. There are children who require formal and structured opportunities to develop certain cognitive skills and this approach may not ideally suit open school environments. In other words, open education is not **the** most appropriate means of learning while at school.

Hence, simply to change from a conventional to an open programme may well reduce the number of options available to parents and teachers, and of most importance, to children. The problem is how to rationalize the system and maximize the match-between school and child.

The Direction of Primary School Education:

Where is the Australian version of open education heading? According to teachers in selected open primary schools throughout

Australia, the creation of a happy school environment is the teaching outcome most emphasised.

A total of one hundred and twenty one staff members from one primary school in each State and Territory completed a questionnaire. These schools were nominated by the respective Directors of Primary Education on the basis of their appearing to be successfully operating. The teachers completed a questionnaire which invited them to rate 26 important outcomes of schooling according to the emphases that they afforded them in the classroom.

The second and third outcomes most emphasised were "being able to work co-operatively with peers in small and large groups", and "being able to work by oneself without having to be directed". "Skill in the three R's" was rated, on average, mid-way in the list of goal statements. Non-cognitive outcomes were clearly thought to be important by these teachers.

Whether the community at large shares this viewpoint has not yet been fathomed. There is already forming within Australia a core of opposition to the deliberate emphasis given by open educationists to the emotional and social development of children where such strategies make inroads into the traditional curricula. For example the recently formed Australian Council for Educational Standards, with its predominant sponsorship coming from members of Tertiary institutions, has affirmed the need to resist the abandonment of firm intellectual criteria in education. It remains to be seen whether the community at large will react favourably to the emphases currently being given in leading Australian primary schools.

Government schools are now making firm commitments to open education in some form or other. The wait-and-see period is ending. The next few years, irrespective of any growing counter-influence, should see —

- . the proportion of open space primary schools consistently increasing
- . all States make a commitment to open space secondary schools, particularly at the middle or lower secondary level
- . interdisciplinary or integrated curricula gain a fuller acceptance at both primary and lower secondary level.
- . an increase in a more informal and less rigid organisation of instruction for children.

In the meantime, research will be going on. A rational research project studying open plan schools is now in its second year. To what extent it will be able to influence these trends remains to be seen. Much of the development in open education has been based in the pooling of teacher and administrator experience: decisions have relied more on conviction than on demonstrable empirical evidence.

Max Angus is Superintendent of Research within the Education Department of Western Australia. He is also executive officer for the Australian Open Area Schools Project, a national study sponsored by the Australian Advisory Committee for Research and Development in Education, and involving all State Education Departments. The Project, which has descriptive and experimental phases, is designed to evaluate the effects of open planning and open types of instruction upon student behaviour.

The Alice Springs School of the Air

Carl F. Walker

Introduction

Twenty thousand visitors a year jostle through, or loiter in, one of the most publicized schools in Australia, and one of the unique educational institutions of the world. Although one of eleven such schools, the Alice Springs School of the Air retains a special and somewhat romantic attraction for the tourist for several reasons:- it was the first school of its type to be established, and it functions in a legendary town in the middle of Australia — the 'Dead Heart', the 'Red Centre'. The information below, dealing with the work of the school, may explain some of the romance, and help to answer the amazed query of a recent trans-Atlantic visitor — "Say, is this something to do with education, or something?"

History

An earlier visitor to Alice Springs, Miss Adelaide Miethke, had observed in 1946 how valuable the two-way radio had become to the folk of the 'Outback', scattered as they were on vast cattle stations, hundreds of miles from the nearest town, and fifty miles from their neighbours. It provided direct access to the medical services available through the Royal Flying Doctor Service, enabled them to send and receive telegrams, and allowed isolated station wives to communicate with each other in the irreverently named 'galah sessions'. Miss Miethke, a school inspector, also saw the transceiver as a potential teaching aid, which would enable the children of station families to participate in lessons conducted by trained teachers, and to communicate with fellow students. Although written correspondence lessons had been a standard means of education since 1920, the idea of oral lessons for 'invisible' pupils, making use of air waves, was completely original. The idea caught the imaginations of local educationalists and the South Australian Education Department. By the middle of 1950, experimental lessons were in progress, and in 1951

the school was officially opened. Regular daily lessons were transmitted by a team of teachers from local community schools until 1954, when a full time teacher was appointed to do the job. Since that time, another ten similar schools have been opened to serve children in isolated areas; and all but one are attached to a Flying Doctor Base. Schools of the Air are now accepted as valuable and important institutions in the field of primary education.

The Customers

What are these children like, whom the School of the Air tries to bring together as a 'class'? Most of them share a number of characteristics:- they are isolated from the busy, middle class suburban environment which controls most Australians; they are part of small, independent communities situated on cattle stations, aboriginal reserves, missions, out-back police stations, road work camps and mining settlements; they function in lonely, rugged geographical areas, contending with dust, flies and extremes of heat. Many areas of inland Australia are, in fact, downright dangerous — a number of people inadequately prepared for the land's desolation, dryness, or hazards to vehicles, have perished painfully.

Cattle stations vary in size from a modest 600 square miles to almost 5,000 square miles, and acres are measured by the million. The average area contained within the boundary fence is about a thousand square miles. The colours of the countryside, brilliant at sunrise and sunset, are always impressive; and the terrain varies from vast, arid, stony plains to endless rows of massive, wind-swept sandy ridges, to regions of stark, unweathered hill thrust up from the earth's surface. The rivers are bone-dry for all but a few days of the year, and water must be continually pumped up from vast underground basins by desolate windmills. Ample quantities of food (other



School of the Air Teacher: Mrs Judy Hodder

than meat) must be ordered well in advance, and stored in pantries that resemble grocery stores. Power is supplied by diesel generators — and the small bush community becomes virtually self-sufficient.

Station children must be impressed with the need for care and common-sense very early in their lives. Most of them are quite familiar with the hard, harsh tasks involved in working with cattle; they enjoy observing, and (when older) helping dad and his stockmen. They're only too happy to clamber on to a horse at every opportunity; and their ultimate aim in life is to follow in dad's (or mum's) footsteps. They grow to love 'the Bush', and its wide open spaces — and feel uncomfortable if subjected to the minimal pressures of a town like Alice (population 12,000!) for any length of time. To these cowboys and cowgirls, education is not so much a necessity as a distraction from the everyday rigours of station life.

Radio Lessons

Radio lessons were originally intended to be

supplementary to correspondence lessons, developing ideas and concepts which the children were writing about. Today, most schools of the air would use a daily timetable of subjects, which is not meant to be restrictive, but meant to provide a broad guide for teachers and student. For example, at Alice Springs, Monday's lesson for grade 5 (10 year olds) develops vocabulary or reading skills, Tuesday is for Maths, Wednesday for Social Studies, Thursday is set aside for Oral Language and Expression, while Friday is Special ('anything goes') Lesson day. On the last working day of the week, classes are often combined for concerts, talks from visiting speakers, exchanges of local news, discussions on current affairs, musical experiences, or reading to the children. Normal subjects are usually suspended for special occasions, and appropriate lessons are given, for example, on Melbourne Cup Day, Hallowe'en and Water Conservation Day. For children who may never hear a national news broadcast, or who receive newspapers only once a fortnight, current affairs lessons and items provide a valuable link with the complex world

beyond the boundary fence. Items of news from the children are welcomed at any time, whether they be about favourite ponies, pet goannas or kangaroos, feeding the poddy (orphaned) calves, or helping with the mustering (rounding-up cattle). The children are all constantly involved in similar experiences, but never seem to tire of hearing their classmates' reports.

One lesson is presented to each grade, each weekday, and lasts from 15 to 20 minutes. Children from Pre-school (4 years old) to grade 7 (12 years old) are catered for, and all must know the time of their particular lesson. Roll call is conducted at the start of each lesson, for obvious reasons, and each child responds to his own name with a pleasant 'Good Morning' or 'Good Afternoon'. Lessons are short, and every attempt is made to conduct them at a fast pace. This is because the attention span of children (and adults) when listening to the wireless, is very short. For the same reason, pupils are encouraged, through questioning, to participate in the lessons as much as possible, and thus maintain their interest. A desirable pace in the lesson is frequently frustrated by poor radio reception, and the need to repeat facts or questions. Often, the teacher acts as a relay station for pupils who may be up to 700 miles from their classmates, with the school located somewhere in between, resulting in more repetition of questions or answers. Visual or auditory aids are used whenever possible, and a fine collection of sound-effects records and tapes is constantly in use at the School of the Air. Whether you want an iceberg breaking off the polar cap, or a rocket taking off for the moon, the sounds will be there somewhere; and even the most obscure sound-effects will one day come in handy for high-lighting a lesson. Visual aids include sheets of Maths symbols, graphs, poetry, maps and anatomical diagrams. Any such illustrations or vocabulary sheets become the 'black-board' for radio lessons, and such aids must be constructed and posted weeks before the lesson actually takes place. Primary school magazines, available from a number of State Education Departments, form a useful and convenient basis for vocabulary and reading lessons, and they

are usually well illustrated. Plays are very popular, and a painless way of encouraging poorer readers to read to prepare their parts. One becomes used to the Scruffy Dog actor eagerly coming in with "Woof, woof. Over!"

Of course, problems are encountered with such an involved medium. Overcast weather, sunspot activity, or those nebulous 'Ionospheric Conditions' can play havoc with lessons. Either the children can't hear the school, or the school can't hear them, or both. On many occasions the frustrated teacher 'On Air' will be forced to abandon his lesson, often after involved preparation beforehand. The children become disappointed and disheartened, too, if they are told, after much repetition into the microphone — "Sorry, we just cannot make out what you are saying!" Emergency medical calls cause an occasional, and fascinating interruption to lessons. Quickly, the staff of the nearby Flying Doctor Base organise the consultation with doctor, and prepare for a possible evacuation of the patient by light aircraft. The children stand by, and in the process, pick up a wealth of information on the sufferer's symptoms, and suggested emergency treatment. One can imagine the way little ears were glued to transceivers earlier this year, when one station called in to announce — "Nine Mike Uniform Oscar with an emergency medical! Someone's been shot here!"

The school of the air classroom is gigantic, and stretches over half a million square miles. The children are paying attention, but, so too are supervisors, mums and dads, relatives and friends, stockmen having 'smoko' in the camp — even local townsfolk, who can pick up the lessons on shortwave, on their transistors. There is a vast unseen, non-participating audience, which listens, judges and comments on the air lessons. (One aboriginal settlement superintendent informed me that he "never missed Friday afternoon's lesson" because he was really enjoying the story book currently being read. Bearing in mind the number of possible listeners, it is not difficult to understand why children are reluctant to admit ignorance of an answer, or talk about topics they are unsure of; or why the older children are not keen to take part in singing

lessons, when the singing can only be done by each individual separately. Obviously, it is practically impossible to effectively reprimand or discipline pupils over the air; and, fortunately, such action is seldom needed. It would probably be true to say that the school of the air teacher must be constantly conscious of the fact that his potential audience extends far wider than the names on the class roll would suggest.

The school makes other uses of the transmitters available to it. Parents' meetings are held at regular intervals, to decide avenues for expenditure of the Welfare Club Funds, to discuss school policies, or deal with any other matter affecting the parents generally. Meetings are also held for supervisors, to discuss instruction methods or problems. Arrangements are frequently made for supervisors or children to consult with the teacher about lesson difficulties.

Correspondence Lessons

At each grade level, there are twenty sets of lessons, which make up the year's course. Each set is so planned as to take two weeks to complete. Each day's lessons are clearly set out in the fields of Language and Mathematics, while Social Studies is divided into five or six topics for each fortnight, which may be studied at any pace, in any order. The sets have quite a professional appearance, and are attractively illustrated. A constant criticism from supervisors and parents, however, is that the lessons involve a great deal of written work — far more than would be required in a 'normal' classroom situation. However, the amount of writing expected is steadily decreasing, as newer courses are completed and printed. Of the twenty sets available, students normally complete between fifteen and eighteen in a year — and, having done so, are considered to have completed the study requirements for that grade. Formal tests or exams are not used; the standard reached in each of the completed lesson sets is recorded, and becomes the basis for a continuing assessment of the year's work.

With each grade's lessons, a suggested weekly timetable is provided. However, as most families work out and use the lesson

schedule which suits their situation best, the timetable's best use is probably to give some idea of the proportion of time that should be allocated to each area of study. Most families prefer an early start to the school day, so that the bulk of lessons are completed before the hottest part of the day. Moreover, many supervisors find it best to work through those lessons requiring more concentrated effort immediately, while their charges are still relatively cool and energetic.

Mention has already been made of the 'supervisor', and that term probably requires some explanation. With much of the correspondence course, and, occasionally, during radio lessons, it is necessary for an older person to supervise the child — to explain instructions, encourage ideas, and mark some of the completed work. Usually, a young girl who has just left secondary school is employed to perform those tasks as a 'governess'. Otherwise, the child's mother will become 'supervisor', and may in turn employ a girl to perform household duties, to enable her to supervise more effectively. Governesses come in all shapes and sizes, but all of them are attracted to outback life. They willingly forego any chance to earn a better wage (they average about \$20 per week, plus keep) for the chance to live, almost as part of the family, on a cattle station. Unhappily, many girls who are attracted by the imagined 'glamour' of outback life, become overwhelmed by the isolation and harsh environment, and resign very quickly. Some have been known to repack their cases after only a week. Such disturbances do nothing to aid stability or progress in the child's study. A reliable, conscientious and well-adjusted governess is thus a much sought-after addition to an outpost staff.

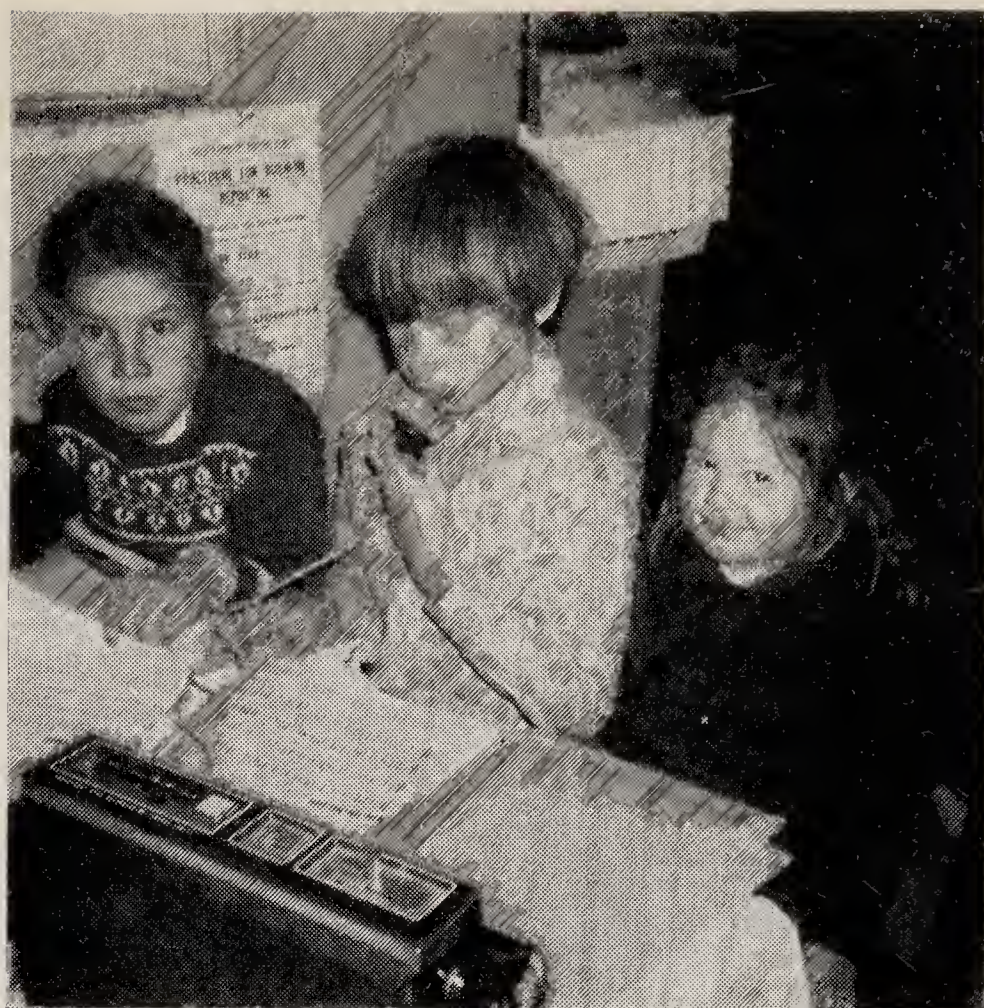
Changing Role of the School of the Air

From its foundation until 1973, the Alice Springs School of the Air has been only supplementary to the Correspondence School. It was, in effect, an extension of the Correspondence School in Adelaide (South Australia), and its teachers were regarded as members of the staff of that school. All lessons were marked in Adelaide, and brief progress reports were sent to respective teachers at the School of the Air. In return, the air teachers,

being more familiar with their pupils' environment, would endeavour to keep the Adelaide teachers informed of each child's working conditions and problems. The system was certainly effective, but not completely efficient. Slowness and irregularity of transport in the outback generally resulted in a long wait between the time the completed lessons were sent, and when they arrived back corrected. The teachers who were in daily contact with the children, and had easy access to supervisors and parents, were not really entitled to suggest alterations to sets to suit individual circumstances or capabilities.

However, as horizons could not be widened until the School of the Air staff was increased, it was not until 1973 that concrete moves were made to develop the role of that institution. An increase of 50% in the staff (bringing it to three), made it possible for lessons of most 'on air' pupils to be marked in Alice Springs. In addition, a new frequency was allocated solely for use by the School of the Air, enabling broadcasting time to be extended. The Alice Springs School of the Air was, from the beginning of 1974, to take over all functions of the Adelaide Correspondence School, other than lesson set compilation; the South Australian sets would be purchased, and used as a basis for all courses of study. 1973 was a transition year, during which all arrangements were to be made, so that the planned change-over to the more responsible role of a correspondence school should be as smooth as possible. It is anticipated that building space available to the School of the Air will be greatly increased in 1974, to accommodate a staff of 7 teachers, 1 librarian, and 2 clerical assistants. All primary correspondence pupils, whether on air or not, will have their lessons sent from, and marked in the School of the Air. At present, lesson sets (to be marked at the school) are adjusted or altered to suit the needs and abilities of individual students, and it is expected that this process will be continued by incoming teachers.

At present, there are no plans to offer any educational services to pupils doing secondary school courses. These children may study through correspondence lessons from various Education Departments, but this is not



Radio Lesson

encouraged. Most children, therefore, complete their schooling at private boarding colleges, or attend high schools while boarding with relatives or family friends in larger population centres.

Patrols

Contact between teacher and child is limited to only a few occasions each year. Many children spend a few hours at the School of the Air, when the family travels into Alice Springs for shopping or business; but children from more distant properties may only do this twice a year! Most of the families enrolled with the school also manage to spend a few days in Alice Springs, participating in 'Get-Together Week'. An annual event, its traditional activities include educational excursions, school picnic, an afternoon of films, school sports day, and a break-up party. It's a much looked-forward-to opportunity for classmates to tussle together, and satisfy seemingly unfathomable appetites, and for supervisors and mums to gossip to (and about) each other.

But probably the most valuable time for educator and pupil to get to know each other is when the teacher visits families 'on Patrol'. One aim of the patrol programme is to visit

every family with children enrolled at the school at least once a year. The fulfilment of this aim required the equivalent of thirty-six teacher-school days. Prior to the commencement of any patrol, a plan must be submitted to the Education Department, approval obtained for the exercise, an appropriate vehicle ordered from the local Government Vehicle Pool (a tough 4-wheel drive utility is often the most suitable), and stations notified of the impending visit. Emergency survival equipment is an absolute necessity, and a typical list would include 35 gallons of fuel, 20 gallons of water, canned food, cooking utensils, sleeping gear, detailed maps of the area to be covered, substantial tool kit, tyre pump (tyre pressure may need to be reduced when vehicle is bogged in sand) and portable transceiver. In addition, a supply of stationery, exercise books, library books and charts is also carried, for distribution among pupils. Each station is advised of the teacher's departure from the previous one. An expected arrival time is calculated, and a search party will be despatched to search for the 'travelling chalkie' who is too long overdue. On a six day patrol, usually about five outposts are visited, the distance travelled between each station being anything from 100 to 200 miles. The total distance covered on such a journey averages 800 to 1,000 miles.

Patrols serve both professional and social needs, and are beneficial to both the visitor and his hosts. Professionally, the teacher can observe the child in his environment, judge his working conditions, test the child's potential ability in various areas, assess his scholastic progress, discover the child's interests, and develop a friendly relationship with him. Supervisors and parents have a chance to consult with the teacher (privately) about their child's progress or problems. The patrolling teacher usually 'sits in' on his young host's radio lesson, to judge child reaction, and wireless reception. A teacher's realization that sometimes lessons must be slogged through in conditions of extreme discomfort — temperatures of 40°C, constant dust, and distraction from siblings and stockmen — will lead to a sympathetic and understanding approach when lesson sets are marked.

Socially, patrols are equally as valuable. The teacher is always assured of a friendly traditional (i.e. chilled beer) welcome when he arrives at the Station Homestead. The children are especially thrilled to greet a visitor who (unlike most) has come particularly to see **them**. The teacher usually arrives in the late afternoon, and the rest of the day, until the evening meal, is spent patting pets, praising ponies and young riders, admiring toys and dolls, clambering over favourite rocks to nearby waterholes, — and, on a few occasions, even stumbling along eerie mine shafts to see where 'dad works'. It is a rewarding experience to make friends with the child, who, up till now, has been only a faceless, high-pitched crackly voice. Often, both boys and girls will be waiting, a ready, wide smile on their faces, decked out in smartest 'cow-boy' shirts, newest moleskin riding pants, and polished high-heel riding boots. They are real 'bush kids', and delight in the distinctive dress of the cattleman. Hospitality towards the visiting school of the air teacher is expansive, with delicious, filling meals, and the tastiest, freshest steak in the world. The evening meal is generally followed by cheerful conversation or a friendly game of cards. The next morning is spent in the classroom, where assessments are made of schoolwork, attitudes, conditions of work, and so on. Classrooms, like governesses, come in a wide variety of styles. They may be small buildings, quite separate from the main homestead; they may be part of the child's bedroom, a corner of the wide, semi-enclosed verandahs that surround most houses, or a specially set-aside room in the main house.



Radio Lesson (David McQuie, Granite Downs)

Encouragement to the student, advice to the supervisor, reassurance to the parents, then it's lunchtime. After lunch the teacher carefully notes details of tracks and tricky intersections, bores, grids and fences, and it's time to say "Cheerio". Long stretches of sandy or stony road stretch before him to the horizon; the air is dry and hot, and the vehicle's constant companion — a great cloud of red dust — billows up from beneath the wheels. The hours of driving are interrupted only by brief stops for water, calls of nature, or to photograph carpets of wild flowers, inquisitive emus, termite mounds 12 feet high, or cautious kangaroos — already fast disappearing into the cover of the scrub.

Patrols are memorable, tiring and fascinating — and of inestimable value to both the teacher and the taught.

Conclusion

During 1973, the Alice Springs School of the Air provided an educational service for about 60 children living on properties or settlements covering half a million square miles of Central Australia. These children grow and develop in a peculiar situation, isolated in a unique environment; and their formal education must of necessity be unorthodox. How, then, do they compare with the child maturing in a middle-class suburban environment?

In many ways the bush children clearly have an advantage over those living in town or city. They are active, healthy, well fed, and free of many of the restrictions of time and space which inhibit other youngsters. International crises, or the more immediate problems of industrial shortages or pollution are so remote that they may be cheerfully ignored. They quickly learn to recognize, and to come to terms with, the creatures of the outback; most learn to ride horses at an early age, and they are taught the techniques for survival in a potentially hostile environment. The station child will be well acquainted with horse-breaking, castration, branding, slaughter, droving and drought. The settlement child will be familiar with aboriginal lore and tradition, their tracking and hunting skills, and present-day problems.

The School of the Air simply adds to this

already substantial education, and attempts to make the outside world relate to its isolated pupils. During this process, it would appear that the school's students develop a maturity and independence in study not usually found in the customary classroom situation. They know what has to be done, and when, and organize themselves accordingly. Reading is an essential, and readily acquired skill in courses which are largely composed of assignments. The children benefit, too, from the individual guidance they receive while working through the lessons — which are done at a rate best suited to each individual — and from the individual, personal attention which their correcting teacher can devote to them.

On the other hand, it is equally obvious that the outback child's development is unfortunately slower in some areas. They frequently find it difficult to make peer friendships on a basis of equality. There are few children living together on each station, and they are naturally used to 'having their own way'. Some may be retarded in some subjects, because work has been skipped over by an unsure governess, or because the child has been over-helped. (New Maths concepts frequently present problems in this regard.) Often the range of study activities has been restricted to the instructions in lesson sets, with supervisors reluctant to experiment. In this case, few purely creative or expressive opportunities will be presented; and art, poetry appreciation and composition, sporting skills and musical experiences may never be attempted. Most would gain a more normal perspective of their studies if they had more chances to participate in group situations and oral exercises, and were allowed to observe the ideas and products of fellow students, and compare them with their own efforts.

Hopefully, there are indications that such disadvantages will be, to some extent, overcome in the future. The Central Australian child will have an educational service provided by the school closest to him — the Alice Springs School of the Air. The teaching staff, consisting of people who know his environment and understand his problems, will be

greatly increased. Radio time will be drastically extended with the probable introduction of a second school radio frequency — enabling teachers to work with individuals and small groups, and reduce the amount of written work in sets by conducting oral lessons. Courses may now be altered by class teachers, to suit the special needs and interests of their pupils, and allowing more up-to-date reading schemes to be introduced, and Reading, Maths, and Social Studies laboratories to be tried. (The necessary materials have already been ordered.) The School of the Air library will be greatly expanded to provide more books of a wider range. The filmstrip library is also being steadily expanded, and outposts are being encouraged to purchase small, inexpensive filmstrip projectors. The small number of transceivers available for hire from the Education Department will also be increased. A

recent, healthy addition to the Government allowance available to parents of isolated children, will enable many of them to equip their classrooms with suitable books or aids, or to employ a governess where this had previously been inconvenient. All these developments, combined with the social benefits of a residential wing and community school experience becoming available to children, indicate that the already valuable service provided by the Alice Springs School of the Air will be even more effective, and that the educational opportunities available to the out-back boy and girl will be the best possible.

Carl F. Walker. Carl Walker was born in England, but came to Australia, with his mother, at a very early age and received his education in this country. He took his Diploma in Teaching (Primary), after which he gained some experience in the southern states, before seeking an appointment at Alice Springs, in the Northern Territory, where he taught in one of the town schools, Traeger Park, for three years, while he 'got to know' the country and its people. At the beginning of 1973, he was appointed to the Alice Springs School of the Air. For most of his time in the Territory, he has lived in at St. Phillips College, at 'the Alice', thus extending his contacts with the local people. He is now a member of the Commonwealth Teaching Service.

Peacesat — Communication in the South Pacific

A. G. Hopkin, University of the South Pacific, Fiji

A Carnegie grant, a conveniently available satellite and an ingenious collection of hardware have enabled the University of the South Pacific (USP) to develop an exciting communications network in and around the Pacific. First started on an experimental basis in 1971, Peacesat is now in its third full year of operation. Fiji, where the USP campus is located, is now the centre of a group of radio stations which provide valuable contacts with each other. Peacesat was the original programme and still continues but Fiji is now the centre of another programme which, in effect, complements Peacesat.

These have done much to offset the physical and intellectual isolation of the University. In spite of Fiji being at the crossroads of the Pacific, staff and students have limited opportunities to meet their peers in other tertiary institutions. Peacesat has provided the means whereby views can be exchanged, seminars

conducted, information sought and new perspectives gained on world and educational affairs. This brief article will describe how Peacesat has been used on education courses at USP.

Exploratory discussions were held with Education Foundations, the University of Hawaii, in late 1971. A weekly series of seminars was agreed upon for the first half of 1972 and each institution was to be responsible for alternate transmissions. Early sessions were fumbling affairs as a strange technique (and language!) had to be mastered. Soon a programme and pattern emerged.

USP staff members were mainly involved in this first series and students took some part as observers. Each seminar usually lasted an hour but some were a little longer. It quickly became obvious that the practice of having a number of participants with expertise in a particular field was relatively ineffective as the

exchange was then minimal as contributions were too long and cutting in was not possible. A chairman was essential at each end and one who was both ruthless with his own group and sensitive to the responses of the other. Some guests from outside USP also took an enthusiastic and active part in transmissions. The exploratory series was considered a success but much more planning and forethought went into the 1973 series.

Students were encouraged to play a greater part. One problem was that the semester and course system at USP made it difficult to incorporate Peacesat into a specific course. This was overcome by giving students credit for the work done when they were responsible for a transmission. USP initiated five seminars and took part in twelve. Victoria, Wellington and a teachers' college in Wellington, also took some part. Topics initiated by USP ranged from the problems of history teaching in South Pacific schools, conducted by third and fourth year degree students, to one about the use of peer tutoring and group learning at USP, by a group of first year students on a teaching diploma course. Considerable preparation was entailed: tape recordings, slides, duplicated papers and curriculum materials were sent as background data. This ensured that the hour on the air could be an exchange rather than a lecture.

Preliminary discussions enabled USP students to familiarise themselves with the work produced by colleagues or the materials sent by Hawaii. Usually about eight people were involved and the follow up session was always illuminating. Students prepared their work willingly and well, partly because of the novelty of the medium. I organised the programme from the USP and also chaired the discussions. This was thought desirable because few people participated more than three times and so had limited opportunity to develop the techniques required.

An evaluation sheet was given to each participant and these provided valuable feedback. It was overwhelmingly agreed that the Peacesat programme was of great potential use and interest to USP.

Seminars were thought to have enhanced both

studies and teaching and the technical aspects, such as clear reception, were considered adequate. There was a considerable difference of opinion about whether preparation had been adequate but it was generally held that the USP initiated sessions were adequately prepared for. This cannot be taken as an indictment of the Hawaii sessions because I was very aware that we had spent too little time reviewing and discussing materials sent by Hawaii. Work involved in preparing the materials was valuable for the students concerned as they usually gained a better understanding of the topics in question.

It was interesting to observe how students handled a difficult medium. Some did master it particularly well and contributed very effectively. Furthermore, the students obviously gained a very real insight into Hawaii and its problems. The great diversity of Pacific peoples and societies became apparent as the series of seminars progressed.

What is the likely future role of Peacesat? It has been used for a variety of purposes by the three Schools of USP. But one very important feature of the USP programme is the extension service provided for the region. There are USP centres in Tonga, the Gilbert and Ellice Islands and in the British Solomons. Already, Tonga is linked to USP by Peacesat and extensions students have taken part in discussions with USP staff. Peacesat could reinforce USP's role as a regional university by providing facilities for frequent and regular communication between the institutions and individuals of the region. It must also continue to play a part in keeping the USP in contact with the world outside the University region.

A. G. Hopkin, an exiled Welshman, with degrees and teaching qualifications from London University, he has taught in foreign parts for 15 years: Barking and Thurrock, Essex, and Kenya, as History teacher and Principal; USP, Fiji as lecturer in education. Research interests — educational development/ policy in low income countries.

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Clarice McNamara was a foundation member of the New Education Fellowship of New South Wales, Australia, becoming, in 1937, a member of its first Committee and later its Hon. Secretary. Some years later she became Hon. Secretary of the Australian Federal Council of NEF (now WEF). Mrs McNamara was sent as an Australian delegate to the 1953 meeting of NEF Section Secretaries in Copenhagen, and again in 1966 she was a delegate from Australia at the Fellowship's International Conference 'Shaping the Future' at Chichester, England. Since 1950 Mrs McNamara has been convener of the NEF/WEF Parent Education Committee of NSW. She is a tutor in Parent Education for the Department of Adult Education, Sydney University, and is author of books on marriage and child-rearing.

Reminiscences of NEF and WEF in Australia

Clarice McNamara

Hon. Vice President, New South Wales Section, WEF

In this article I am looking back in two capacities, often interlacing, first as an individual member of the Fellowship from very early in its international history, and second as a member and officer of the New Education Fellowship (later World Education Fellowship) Section of New South Wales, Australia. In the second capacity I shall describe in outline the founding and fortunes of our six Australian State Sections, highlighting those individual personalities and events which I see as having most strongly influenced the 36 years of Australian NEF/WEF's existence.

The New Education Fellowship first came into my life about 1925 when, as a young teacher I was engaged in an exciting 5-year experimental project — the teaching of Direct Method French at Sydney Girls' High School. It was a chance to put into practice theories I had already read about, in Caldwell-Cook's 'Playway in Education', and in the then revolutionary 'Dominie' Books of A. S. Neill. Under a kindly and wise mentor — Mr E. G. Waterhouse (now Emeritus Professor) I was encouraged to teach living French solely through methods involving intrinsic interest and joy in learning to speak, read and study a beautiful modern language, as well as methods based on affection, understanding and co-operation between teacher and pupils, never on fear or coercion. It was, in fact, as I realised later, a true NEF experience, and I have always been grateful for being selected by my friend, E. Gowrie Waterhouse (now 92 years old) to help carry out his experiment.

During those exciting five years in Sydney, too, I was invited to join a small group of enthusiastic teachers who had formed the first New South Wales New Education Fellowship group. Linked with International Headquarters through the then General Secretary, Clare Soper, our first discussions centred on new

methods of education and care for handicapped and slow-learning children for whom in those days little was officially done. Prime movers in the work of this New Education Fellowship group were Prof. Alexander MacKie, then Principal, Sydney Teachers' College, and an enthusiastic young teacher, Miss Mary Lamond, fresh from Scotland, and a pioneer in Australia in the field of educating mentally and physically handicapped children. Miss Lamond later became Hon. Secretary of the New South Wales Section of NEF, and worked devotedly as a member of its Council for many years. Now in retirement, she is still a member of the Fellowship.

It was in August-September, 1937, that the New Education Fellowship made its first dramatic all-Australian impact through the important Regional Conference entitled 'Education for Complete Living, the Challenge of Today'. Dr K. S. Cunningham, then Executive Officer of the Australian Council for Educational Research, had attended the 1934 NEF Conference in South Africa, and had been so impressed by it that he suggested holding a similar kind of large-scale conference here. ACER responded enthusiastically to the idea, and NEF Headquarters in London co-operated actively in arranging for a most distinguished body of twenty-one speakers to form the visiting Conference team. They were **SO** distinguished a team, in fact, that out of admiration and gratitude, their names must be listed here:

Representing International Headquarters were — Mrs Beatrice Ensor, Founder and President of the New Education Fellowship, and Laurin Zilliacus, World Chairman NEF, and Headmaster of Tolo Svenska Samskola, Helsingfors. They were a brilliant and most influential pair, and all who heard them speak felt the force of their knowledge and personal inspiration. From Switzerland came Prof. Pierre Bovet, University of Geneva; from Glasgow University came William Boyd; from Columbia University Teachers' College, Professor Edmund De S. Brunner; from Kent, its Director of Education, E. Salter Davies; from Cambridge University, Prof. F. Debenham; from Vienna, Paul Dengler, Director of Austro-American Institute of Education; from London University Institute

of Education, Prof. H. R. Hamley; from England's Board of Education, G. T. Hankin; from Bishop Wordsworth's School, its Headmaster F. C. Happold; from California University, Prof. F. W. Hart; from London University Department of Child Development, Dr Susan Isaacs; from Toronto Art Gallery, its Education Supervisor, Arthur Lismer; from Pretoria, the Director of the National Bureau of Education, E. G. Malherbe; from Lancashire, Director of Education, Sir Percy Meadon; from Oxford, the President, St. John's College, Sir Cyril Norwood; from Columbia University, Prof. Harold Rugg and I. L. Kandel; from Japan an MP and author Yusuke Tsurumi; from Denmark the Principal of Krabbesholm Folk High School, Anders Vedel.

The lecture-subjects ranged widely: education and world affairs, the 'new outlook' in education; education and social problems; rural life, administration, research and teacher-training, examinations, curriculum, adolescent and adult education, the University, the psychological and mental life of the school child. It was a high-powered, exciting, challenging conference, attracting more attention to the important aims, theories, practice and problems of education than ever before in Australia's history. The organisation itself was colossal; for the seven weeks of its sessions, during which the hard-working team and its guardian-organisers travelled around our great continent nearly as big as Europe, "education held a foremost place in the thoughts of the Australian people", declared Frank Tate, President of the Australian Council for Educational Research. In every centre where the conference visited, large enthusiastic audiences gathered — not only teachers and students, but administrators, parents, general public, and the press. More than that. Wherever the conference had been held, it left a trail of enthusiasm for the work of NEF so great that a new Section of the international body was formed — so that within a few months of September, 1937, Australia had new Sections in Queensland, New South Wales, Victoria, South Australia, Western Australia, Tasmania, and later Canberra.

I asked Sir Harold Wyndham — formerly (as

Dr H. S. Wyndham) Director-General of Education, New South Wales Education Department and at the time of the 1937 NEF Conference one of a team of high-level officers attached to Australian Education Departments, who acted as secretaries of the local committees to organise the Conference in each State — to sum up the significance of the 1937 Conference. Here is his statement:

During the two decades following World War I, those responsible for education in Australia were concerned, first with the increase in numbers at the post-primary level of the post-war years, with the greater diversity of talent which this implied and, subsequently, with the maintenance of educational services in the face of the financial restrictions of the Depression. Most of the educational developments which took place during this period, such as the institution of Area Schools in Tasmania and the establishment of the Board of Secondary School Studies in New South Wales, were, primarily administrative, though their intention and their effects intrinsically educational. Changes in the curriculum or of the orientation of the school were, however, adaptations of content and practice established during the years before the War; there was little general questioning of established thinking, despite the forward-looking endeavours of some members of the profession, especially in the infant schools. The chief challenge came from those concerned with the needs of atypical children, and its effect is seen in New South Wales for example, in the development of special provision for mentally retarded children, and later, for gifted children. There was, however, little of the more fundamental questioning of the whole basis of education and of the role of the school which had arisen in countries more profoundly affected by the War and its aftermath. While there were individuals and groups in Australia who did question accepted ideas and practice in a more fundamental fashion, their number was small and their influence must be said to have been only marginal.

The significance of the NEF Conference in Australia in 1937 lies in the challenge it constituted to a community slow to realise the extent of changing circumstances and the need for education to meet those changes. It was a challenge which, because of the status of those whom the Conference brought to Australia, could not be ignored, either by the public or by the profession. Never before, or since, has so distinguished a group of educationists been in Australia at the same time. That the Conference led to the re-establishment of branches of the NEF is not its most significant outcome.

Yet it must be admitted that the Conference provoked no education revolution. The public mind was quickly diverted by the growing threat of war, and the same cloud increasingly overshadowed much professional thinking. By the time Australia emerged from World War II, the whole context of educational thinking had changed. There is little doubt that the developments in education which have taken place in Australia since 1945 are to be attributed, not to any particular source such as the NEF Conference, but to the re-thinking provoked by a manifestly changed world and by the significant change in the nature and atmosphere of Australian society which is to be discerned after 1950. Nevertheless, the NEF Conference has provided a datum line in much professional thinking, it encouraged those convinced of the need for change to persist in the face of lay indifference, and despite the distractions of war, and while some of the ideas expressed in 1937

might not be accepted today, especially by a younger generation, many were of permanent value, and of these, many have been woven into the stuff of Australian education.

A second distinguished Australian educator whom I asked to write a few of his memories of NEF Conferences in Australia, is J. Clive Nield, founder with his wife, Janet, of Koor-nong School, Victoria, now lecturer at the Department of Education, Sydney University. Mr Nield has coupled with the 1937 Conference his reminiscences of another ambitious NEF International Conference held in Australia, that of 1946. (This Conference, on 'Education for International Understanding' was sponsored by the newly formed Australian Federal Council NEF, through the magnificent work and devotion of its Hon. Secretary, Dr Rupert Best of Adelaide. In spite of fearsome post-war difficulties, Rupert managed almost single-handed to bring sixteen brilliant educationists from UK, Holland, France, Poland, USA, India, Czechoslovakia, Pakistan and China. It was a heartwarming demonstration of what the conference was about, and gave Australian NEF courage and impetus to continue its various tasks). Back, then to Clive Nield's memories of both these ambitious conferences:

About the 1937 Conference of NEF, I remember craning my neck at the back of a lecture-theatre in the University of Melbourne to ask questions of Mr Lismer (along with hundreds of other education-enthusiasts) about the children who used to crowd into the Toronto Art Gallery to paint with him once a week, about a thousand and one questions about child development. I remember in 1937, Dr Susan Isaacs, relatively fresh from the column she had been accustomed to run in 'The Nursery World', managing the audiences in the University with charming ringed fingers, to emphasize the psychoanalytic points in her books on 'The Intellectual and Social Development of Children'. We heeded her emphases, because of her practical experience in the Malting House School, as well as for her immense authority on the evacuation of families.

Four thousand people thronged the lecture-theatre in the University, often in several parallel lectures; four thousand (largely different) members were gathered together in the 1946 international conference.

Kees Boeke of the Werkplatz School in Holland, came up to the academy the Nields were running at the time in 1946, and somewhat embarrassed us by stretching out homely-wise on the floor in preparation for the party we were planning to give for the 1946 team. At this party, Joseph Lauwerys, then still to be confirmed in the Chair of Comparative Education in the Institute of Education, London University, and the leader of the NEF international team, was able to find sustenance from some bottles of Australian wine. Thus, the 1946 team and the conference were able to combine internationalist Quakerism and an academic interest in international education.

The parents and teachers in the audiences at the two conferences, knew what they were opposed to — the existing system of education then (in the most general meaning of the word 'system'). In their minds they had formulated something of their expression of this system in the following way:

1. Its aim was to see that a body of knowledge was learnt and memorized.
2. Its method of testing was by recall of what had been taught.
3. The relationship of teacher and pupil was strictly formal, not personal.
4. Attitudes of the pupil to what was to be learned were irrelevant.
5. The teacher dominated the subject-matter, procedure of learning, and discipline. No responsibility was allowed to pupils.
6. The pupil was assumed to know nothing and was expected to be passive basically.
7. If control were relaxed, the pupil would behave wildly, like a young animal.
8. What went on in school was preparatory to serious living, and had no immediate connexion with it.
9. Children were the same at any age, so roughly the same manner of presentation would suffice for a school life.

(The above quotation is from 'Four Progressive Educators', in the Educational Thinkers Series, edited by L. R. Perry, p.15, Collier/Macmillan).

It was, of course, possible that there were a number of ratbags amongst those in the audience (only concerned with attack), but they also had some **positive** expectations, and these they cherished almost by intuition. Of course we were not all negative. We saw that the human spirit was capable of immense flowering and they saw this happening through the presentation by (for instance) Arthur Lismer.

There were masters in the 1937 and 1946 conferences of the NEF in Australia; their apprentices have been distracted in large measure.

That last note in Nield's memories is echoed in a statement by Arthur Sandell (Victorian WEF) a long-standing stalwart of the Fellowship. He thinks that Victorian NEF had its heyday "when two remarkable women were its leaders: Nancy Sherrard (a parent and a lay person educationally), and Dorothy Ross, one of Australia's most honoured teachers — both of them warm human beings who, in their best moments, were quite inspired." "Two other splendid Victorian educators", continues Sandell, "Tom Timpson and Henry Shoenheimer, were lost to us because NEF was not strong enough for the tasks they wanted to achieve."

A similar gradual decline in influence and numbers is reported by Western Australian leaders; the exciting and growing period was 1938-59, said W. H. Anderson, former Western Australian Section President, and late Federal President of the Fellowship. Western Australia

found its chief stimulus from three of our international conferences, those of 1937 and 1946 making a profound impression on Western Australia as everyone else.

Perhaps it is true to say that most of our seven NEF/WEF Sections in Australia have had a period of doldrums, sometimes coming near to fading out altogether. But, from my long-term vantage point as a former New South Wales Secretary, then as Federal Secretary, and now Hon. Vice-President of the New South Wales Section, I must record that I have seen most of our Sections rise again from the slough of despond and put on a new spurt under new leadership. Take Queensland, for instance. The Section there began in 1938 with a flourish; vice regal patronage, a distinguished team of office-bearers, a full-blown magazine, 'Forward', to record its ideas and activities. By 1950 Queensland had played a strong role in the Federal Council and was the host Section for our Federal Council meeting at which we planned the exciting International Conference of 1951, in which Dr Margaret Mead played such a wonderful part. (How I like to remember the crowd of general public practically fighting in the street outside the Sydney hall where Mead was to speak, trying to get in to buy seats). Queensland Section worked splendidly for years in the long, slow haul of reform in education. But later, this Section declined sadly, and for a while actually folded up. But now, since 1970, a brave new start, with Mrs Anna Cowen as Honorary Secretary, and a small, highly intelligent and active committee carrying out a fine programme of new educational activities, enquiry and research. It was a pleasure to me to visit the revived and growing Queensland Section in '70 and again in '72 and '73 to take part in their programme of parent education, to meet their Council and exchange news and views.

I look back, too, on the long years of work carried out by the New South Wales Section and its Branches in Armidale, Newcastle and Wollongong. Not all smooth running, but many valuable projects carried out: seminars, lectures, excursions, weekend schools, get-togethers. A yearly Summer School of Creative

Arts, inspired originally by one of the famous Summer Schools organised overseas by International HQ, has run in New South Wales for 22 years non-stop, has always attracted some 120-160 interested adults and fine artist-tutors, and shows no sign of dying out. Our parent education programme has run also non-stop since 1950, and widens out into homes, schools and community all the time.

Let me now go back to fill in the gaps in the list of distinguished educators from other countries whom we — Australian Council NEF/WEF — with the help and approval of our International HQ, have brought to Australia, and who, through their lectures, seminars, broadcasts, discussions, writings and innumerable friendly contacts, have made a deep impression on the educational and social life of Australia:

1946: 'Education for International Understanding', was the theme for a brilliant team of 16 speakers from 9 countries, headed by Joseph Lauwerys, then Deputy-Chairman, International NEF.

1949: 'Education for Democratic Living'. For an all-Australian lecture tour under this heading we brought from USA and Britain a small team of three; from USA Professor Carleton Washburne of Winnetka fame, and his wife Heluiz; and from England James Hemming, then an up and coming young man almost unknown to us in Australia. Of course the white-headed lovable famous Washburne endeared himself to Australian audiences and was made ABC Guest of Honour; but it was the young James Hemming who was the sparkling success of the team. His enthusiasm and fresh approach to educational psychology and to life in general, his clear pleasant voice and his way of communicating as if personally with huge massed audiences, made a very deep impression on us all, and we saw that here was a fine internationally-minded, compassionate person as well as a first-class educationist. Twenty years later we brought him back, as reported below, to lecture and give seminars throughout the whole of Australia, and his impact on educators and parents and general intelligent public was just as strong as when he had first visited us.

1951: 'Education in a Changing World: NEF Jubilee Conference in Australia', with Margaret Mead, H. C. Dent (Editor, Times Educational Supplement), and David Jordan, Director, Dudley Teachers' Training College.

1955: Nicholas Gillett, UNESCO expert in Teacher Training and Parent Education, assigned to the Philippines, came to lecture in Sydney on 'The Philippines — an Educational Utopia'. My personal memory of this charming man was that he was the author of 'Parents Only' — one of the best books to help parents I have seen — that he and his Quaker wife had six lovely children and that, when he stayed a night at our Sydney home he remarked that the Australian birds carolling in our neighbourhood in the early morning outshone the birds of the Philippines which, in his capacity of bird-watcher, he had especially looked forward to meeting.

1957: 'Education in the Atomic Age': all-Australian NEF

Conference; speakers were Mr (now Sir) Alec Clegg of West Riding, Yorkshire, who was loved by all who heard him, came back again recently to look over our education system again, and wrote an article in a recent issue of our Australian World Education Fellowship journal, 'New Horizons in Education'; then J. W. Tibble, Professor of Education, University of Leicester (now sadly has died); and Mr P. N. Mathur, formerly Minister of Education, Rajasthan, India.

1959: **Dr Peggy Volkov**, then Executive Officer International WEF, London, and Editor 'New Era', was brought to Australia as our guest to visit and talk with sections and groups throughout Australia and to meet her hundreds of friends.

1960: **Professor Ben Morris**, Director, Institute of Education, Bristol University; toured Australia, endeared himself to all NEF audiences and councils, and indeed to the nation through his ABC Guest of Honour broadcast which reached the whole of Australia. (Many of our past distinguished lectures have broadcast similarly). Donald McLean, then Editor of our journal, 'New Horizons in Education', published this talk.

1969: International Lecture-Discussion Series: 'Education for the 1970's: Social Change and Social Conscience'. As reported above, Hemming, Lindberg and Orata. This team attracted thousands of teachers in four halls in Adelaide, South Australia, thousands in Perth, and splendid audiences in all other NEF centres.

1971: **Dr James Henderson**, World Chairman, WEF, visited all Australian State Sections and Branches as our guest, made friends with us all and spoke on — 'The Child and Society', 'The Student and Society', 'The Teacher and Society', and 'Education for World Understanding'.

Let me close with two final reminiscences.

In March, 1954, we in Sydney had the chance to invite for a brief visit our dear friend, Laurin Zilliacus, who was at the time stationed in India where he was educational consultant to the Indian Government. His fame as one of the most brilliant and influential speakers at our very first (1937) Conference had never been forgotten, so we dared to take for his lecture on Indian education a large hall holding 900 people. Not a seat remained when Zilli began to speak, and most of the crowd were teachers. Most of them remembered how he had practically lifted the roof of Sydney University in giving his magnificent address on 'The Race Between Education and Catastrophe'. But, now in 1954, this was a quieter, sadder Zilli, and I recall the strange shock of surprise yet the throb of affection and sympathy with which the large audience heard the once-fiery Zilliacus declare as he ended his lecture: "India is the future hope of the world!"

I add to this memory a note written by one of Australia's former famous broadcasters, Ida

Elizabeth Jenkins (now Mrs A. J. Lea), a long-standing NEF/WEF member who remembers a historic international NEF Conference:

The first major gathering of NEF, after the black-out of World War II, was held in the Royal Agricultural College, Cirencester, England, in a golden summer, 1947. There were gathered most of the NEF 'names' — Beatrice Ensor, the founder, Dr Elizabeth Rotton, Clare Soper and Peggy Volkov, Wyatt Rawson, Professor Lauwerys, a distinguished visitor in the great Professor Gilbert Murry, OM, the young James Hemming, and one truly international person who, to me, personified all that NEF meant — Laurin Zilliacus. A Finnish father, an American mother, educated in England and the USA, widely travelled, his stand in all the discussions and friendly arguments abounding during the two weeks of the conference was always, to my young eyes, Olympian. Detached, and yet warmly involved in all our aspirations, determinedly chipping away at the pretentious language of some of the speakers, tremendous fun to be with, a teacher and a leader to many young people lucky enough to come within range of his civilised and civilising influence.

The contribution Zilli made on his two visits to Australia in 1937 and 1954, was considerable. Many of us who remember him would agree that in some ways he changed the direction of our lives.

One final reminiscence that brings us up to today:

In January, 1960, I was attending one of the Summer Schools of Creative Arts our New South Wales Section had as usual organised for summer holidays. A letter from India arrived for me from Donald McLean (former NEF President, both of New South Wales and all-Australian Council), who was one of the New South Wales delegation to the Tenth World Conference of NEF being held at New Delhi. Donald McLean has a string of honours to his career, but one of the most important, I think, is his founding in Australia of the Dwarak Fund to provide scholarships for young Indian boys and girls who could not afford to continue at school or at tertiary level studies. Donald had decided that Australia would like to help Indian children through NEF, so he wrote to appeal to me to start the fund at our Summer School. Of course, we launched the fund, which has continued for many years and has created such good will between Indian and Australian NEF/WEF, that now our new World President, Dr Madhuri Shah, has proposed, in honour of the Dwarak Fund, that a group of our young Australian students should attend the next WEF International Conference in India — December, 1974.

Which is what I mean when I say that WEF will go on rejoicing.

PUBLIC EXAMINATIONS

The Changing Scene

Edited by S. S. Dunn

Contributors:

N. D. Alford, G. F. Berkeley, B. D. Keepes,
J. M. Keepes, L. D. Mackay, W. E. Moore,
W. C. Radford, R. G. Rowlands

This important new book considers in depth the role of the public examinations in Australia and useful comparisons are made with practices in other countries.

The nine authors have been able to draw on a broad variety of experience in academic and administrative work in their contributions.

Different chapters look at the alternatives that are open, problems of selection for tertiary institutions the effects on secondary school curricula, the position of students, the use of computers in handling results, and the future for public examinations.

The results of these studies are significant for educational administrators, lecturers in Colleges of Advanced Education, teachers-in-training, and parents.

Approx. 5 Dollars (Aust.) Publication July 1974.



RIGBY

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South Australia, 5067. Also at Sydney, Melbourne, Brisbane, Perth

FURTHER READING ON EDUCATION IN AUSTRALIA

Those interested in further reading are referred to the following list of publications:

Australian Education Council. 'Nation-wide Survey of Education Needs', Sydney, 1970.

Cowan, R. W. T. (ed.). 'Education for Australians'. F. W. Cheshire, Melbourne, 1966.

D'Urso, S. (ed.). 'Counterpoints': critical writings on Australian education. Wiley, Sydney, 1971.

Fenley, Warren J. (ed.). 'Education in the 1970s and 1980s'. Department of Education, University of Sydney, 1969.

Harman, G. S. and Selby Smith, C. (eds.). 'Australian Higher Education: Problems for a Developing System'. Angus and Robertson, Sydney, 1972.

Horne, B. C. 'Aspects of Advanced Education'. A.C.E.R., Hawthorn, Vic., 1971.

Kemp, Dunstan. 'Introduction to Education'. Ian Novak, Sydney, 1971.

MacLaine, A. G. and Selby Smith, R. (eds.). 'Fundamental Issues in Australian Education': 'A Book of Essays and Readings'. Ian Novak, Sydney, 1971.

McLean, Donald (ed.). 'It's People that Matter: Education for Social Change'. Angus and Robertson, Sydney, 1969.

'Melbourne Studies in Education'. Published annually by Melbourne University Press.

Partridge, P. H. 'Society, Schools and Progress in Australia'. Pergamon Press, 1968.

Selleck, R. J. W. (gen. ed.). 'The Second Century in Australian Education' (series). Melbourne University Press, Carlton, Vic., 1971-72. Three titles have been produced so far: Bessant, B. and Spaul, A. D. 'Teachers in Conflict'. Kwong, Lee Dow. 'Teaching Science in Australian Schools'. Phillips, D. C. 'Theories, Values and Education'.

Wheelwright, E. L. (ed.). 'Higher Education in Australia'. Published for the Federation of Australian University Staff Associations. F. W. Cheshire, Melbourne, 1965.

Whitelock, D. (ed.). 'Adult Education in Australia'. Pergamon Press, 1970.

Reports

Australian Commission on Advanced Education. 'Third Report 1973-75'. Australian Government Publishing Service, Canberra, 1972.

Australian Universities Commission. 'Fifth Report'. Australian Government Publishing Service, Canberra, 1972.
Commonwealth Department of Education and Science. 'Report for 1971'. Australian Government Publishing Service, Canberra, 1972.

Reports of State Ministers for Education. Published annually.

Some publications produced by the Department of Education, Canberra:

Booklets: 'Admission Requirements of Australian Universities', 'Directory of Courses', 'Government Grants, Allowances and Subsidies for Primary and Secondary Schools and their Pupils', 'Postgraduate Study at Australian Universities', 'Secondary Schooling in Australia', 'Special Education in Australia', 'Teacher Education in Australia'.

Bulletins: 'Australian Education Directory', 'Commonwealth Programs in Education', 'Facilities for Higher Education in Australia', 'Fees at Non-Government Schools', 'Matriculation in Australia', 'Term Dates', 'University and Residential College Fees'.

Journals

'Australian Journal of Adult Education'. Published three times a year by the Australian Association of Adult Education.

'Australian Journal of Advanced Education'. Published four times a year by the Federation of Staff Associations of Australian Colleges of Advanced Education, Melbourne.

'Australian Journal of Education'. Published three times a year by the Australian Council for Educational Research, Hawthorn, Victoria.

'Australian Education Index'. Published five times a year and a cumulative edition annually by the Australian Council for Educational Research, Hawthorn, Victoria.

'Education News'. Published six times a year by the Commonwealth Department of Education, Canberra.

'Quarterly Review of Australian Education'. Australian Council for Educational Research, Hawthorn, Victoria.

BOOKS FOR REVIEW — by readers from all parts of the world

Below is a list of books which the 'New Era' has recently received from publishers. Further lists will follow from time to time. Readers are invited to join the panel of reviewers, under the direction of David Bridges, by informing the journal's secretary at 18 Campden Grove, London, W8 4JG, England of the subjects they are interested to deal with, naming some of the above titles, or requesting others. No payment is offered, but reviewers keep their books and receive one copy of the relevant issue. — A.W.

Anderson, E. M.:	The Disabled Schoolchild	Methuen & Co. Ltd	1973	£5.00 £2.40	377pp
Australian UNESCO Seminar	English Curricula in Australia	Australian Government Publishing Service	1973		90pp
Banks, O. and Finlayson, D.:	Success and Failure in the Secondary School	Methuen & Co. Ltd	1973	£1.75	259pp
Beck, R. H.:	Change and Harmonization in European Education	University of Minnesota Press	1971		197pp
Benn, C. and Simon, B.:	Halfway There	The Chaucer Press	1972	£1.50	591pp
Bligh, D. A.:	What's the use of Lectures?	Penguin Books Ltd	1972	60p	248pp
Breman, P.:	You Better Believe It	Penguin Books Ltd	1973	90p	552pp
Bulletin for Sociology of Leisure and Education and Culture	Society and Leisure	European Centre for Leisure & Education	1972		195pp
Calthorp, K.:	Reading Together	Heinemann Educational Books	1973	75p	129pp
Chambers, A.:	Introducing Books to Children	Heinemann Educational Books	1973	£2.50	149pp
Clark, M. L.:	Hierarchical Structure of Comprehension Skills	Australian Council for Educational Research	1972	\$5	186pp
Dempster, J. J. B.:	What's happening in Primary Schools	Charles	1974	£2.75	144pp
D'Arcy, P.:	Reading for Meaning I	Hutchinson Educational Ltd	1973	£3.50	307pp
	Reading for Meaning II	Hutchinson Educational Ltd	1973	£3.50	265pp
Dennison, G.:	The Lives of Children	Penguin Books Ltd.	1972	45p	243pp
Director of Education (Cape of Good Hope)	Report for Year 1971	Trio-Rand Printers Ltd	1972		72pp
Department of Education (Australia)	Education in Australia	Australian Government Publishing Service	1973		35pp
Dodd, N. and Winifred Hickson:	Drama and Theatre in Education	Heinemann Educational Books	1973	75p	175pp
European Centre for Leisure & Education	Society and Leisure Vol. V, No. 1	European Centre for Leisure & Education	1973		216pp
European Centre for Leisure & Education	Society and Leisure No. 4	European Centre for Leisure & Education	1972		196pp
European Centre for Leisure & Education	Society and Leisure No. 3				
Fielding, J.:	Stories into Plays	Harrap Books	1973		39pp + cards
German Democratic Republic					
European Centre for Leisure & Education	Annotated Bibliography on Leisure	European Centre for Leisure & Education	1972		100pp
Gordimer, N.:	The Black Interpreters	Spro-Cas/Ravan	1973	R1.50	76pp
Gross, R. and B.:	Radical School Reform	Penguin Books Ltd	1973	60p	331pp
Hastings, A.:	Christian Marriage in Africa	S.P.C.K. London	1973	60p	178pp
Harvey, S. and Hales-Tookey, A.:	Play in Hospital	Faber	1972	£1.40	200pp
Herod, F. G.:	Who Cares?	Methuen Educational Ltd	1972		
Hudson, B.:	Assessment Techniques	Methuen Educational Ltd	1973	£1.35	223pp
Invitational Conference on Testing Problems	Assessment in a Pluralistic Society	Educational Testing Service Princeton, N. Jersey	1973		125pp
Keeves, J. P.:	Educational Environment and Student Achievement	Australian Council for Educational Research	1972	\$3.00	310pp
Kelsall, R. K.:	Population	Longman	1972	£1.00	127pp

Khoapa, B. A.:	Black Review	Black Community Programmes Durban	1973		227pp
Lawrence, D. H.:	On Hardy and Painting	Heinemann Educational Books	1973	90p	168pp
Leech, K.:	Keep the Faith Baby	S.P.C.K. London	1973	£1.90	110pp
Leech, K.:	Youthquake	Sheldon Press London	1973	£3.50	246pp
Midwinter, E.:	Patterns of Community Education	Ward Lock Educational Ltd	1973	£1.00	95pp
Millar, R. and Currie, I.:	The Language of Prose	Heinemann Educational Books	1972		126pp
Mitchell, J.	Psychoanalysis and Feminism	Allen Lane	1974	£4.00	456pp
Pateman, T.:	Counter Course	Penguin Books Ltd	1972	75p	393pp
Perls, F. S. and Hefferlike, R. F. and Goodman, P.:	Gestalt Therapy	Souvenir Press	1951	£3.00	470pp
Peters, R. S.:	Reason and Compassion	Routledge & Kegan Paul	1973	£1.80	128pp
Plowden, Lady, Sutherland, Dr J. and Carmichael, C.:	Focus on the Future of Playgroups	P.P.A. Publications	1973	30p	28pp
Poole and Shepherd:	Young Impact I	Heinemann Educational Books	1972		170pp
Poole and Shepherd:	Young Impact II	Heinemann Educational Books	1972		170pp
Poole and Shepherd:	Young Impact III	Heinemann Educational Books	1972		170pp
Power, J.:	Development Economics	Longman	1971	60p	144pp
Pronay, N.:	The Use of Film in History Teaching	Oscar Blackford Ltd	1972	80p	35pp
Radford, W. C.:	Research into Education in Australia	Australian Government Publishing Service	1973		154pp
Reuchlin, M.:	Individual Orientation in Education	Martinus Nijhoff The Hague	1972		76pp
Richmond, K.:	The Literature of Education	Methuen & Co. Ltd	1972	£1.30	206pp
Richmond, K.:	The Free School	Methuen & Co. Ltd	1973	£1.40	211pp
Rowe, A. W.:	People Like Us	Faber	1972		149pp
Shneidman, N. N.:	Literature & Ideology in Soviet Education	Lexington, Toronto	1973	£5.55	207pp
Stratta, L., Dixon, J. and Wilkinson, K.:	Patterns of Language	Heinemann Ltd	1973	£3.00	241pp
Savicky, I.:	European Selective Biblio- graphy on Adult Education	European Centre for Leisure & Education	1972		107pp
UNESCO	Looking at UNESCO	Information Manuals UNESCO (Paris)	1973		111pp
Van Leer, B.:	Compensatory early Childhood Education	Bernard Van Leer Foundation	1971		355pp
Varma, V. P.:	Stresses in Children	University of London Press	1973	£1.40	165pp
Vance, B.:	Being born and growing older	Heinemann	1972	65p	114pp
Warwick, D.:	Integrated Studies in the Secondary School	University of London Press	1973	85p	121pp
Ward, C. and Fyson, A.:	Streetwork	Routledge & Kegan Paul	1973	£3.00	139pp
Yardley, A.:	Young Children Thinking	Evans Bros Ltd	1973		143pp

L'école idéale

C. E. Edwards, Inspecteur des écoles Bridgetown, Nova Scotia

L'école idéale possède trois marques dominantes. Elle supprime toutes les autres.

Premièrement, l'école idéale est une école où règne la joie. Les enfants sont heureux d'y aller, les instituteurs acceptent les enfants tels qu'ils sont; le travail s'accomplit dans la gaieté, dans la compréhension et le respect mutuel.

Deuxièmement, à l'école idéale, les élèves apprennent en faisant des découvertes; c'est une école qui incite l'enfant à explorer, à chercher la vérité, à évaluer, à tirer des conclusions.

Troisièmement, toutes les activités de l'école idéale, qu'elles soient structurées ou non, sont pleines de sens et ont une signification aux yeux des étudiants. Pour être efficace, l'enseignement doit signifier quelque chose à l'enfant sur le moment — la matière qu'il lit, les sujets qu'il discute, les activités auxquelles il participe, et les solutions qu'il cherche. Les élèves apprennent ce qu'ils vivent et ils vivent ce qu'ils apprennent.

De nos jours on fait grand cas d'une nouvelle philosophie de l'éducation. Mais y a-t-il réellement du nouveau dans cette philosophie moderne sauf le fait qu'elle est généralement reconnue? Les sciences sociales confirment la validité des philosophies et des pratiques des plus grands réformateurs en éducation des années passées — Pestalozzi, qui voyait l'éducation comme un moyen d'enrichir la vie de l'individu; Herbart qui interprétait l'éducation comme une vertu et la capacité d'arriver à une bonne décision au moment où s'impose un choix judicieux; et Dewey qui définit l'éducation comme un engagement, où on apprend par expérience.

“Si le mot **éducation** vient du mot latin ‘educere’ qui signifie ‘faire sortir’, disait un éducateur d’hier, alors est-il possible de faire sortir de l’esprit d’un élève quelque chose que l’on n’y a pas déjà placée?” Cet éducateur avait une toute différente conception de

l'éducation que nous avons de nos jours. La méthode d'enseignement au moyen de projets fut condamnée à ciel ouvert par un autre. “En France” disait-il “nous n'accordons aucune importance à l'opinion de l'étudiant.”

Afin de justifier l'enseignement du latin à l'école secondaire, il y a quelques années, un éducateur prestigieux à l'époque raisonnait ainsi: “Obligez vos étudiants à étudier le latin qu'ils le veulent ou non. Les jeunes doivent apprendre que dans la vie on doit faire des choses qui ne nous intéressent pas.”

Pareil raisonnement, en vogue il y a quelques années, eut des résultats néfastes, pourtant les vestiges d'un tel raisonnement, portent encore certains éducateurs contemporains à vouloir imposer un tel régime à la jeunesse étudiante.

Dans le passé on a voulu présenter un curriculum fragmenté en matières n'ayant aucun rapport commun. L'étudiant devait avoir la même conception d'une idée que son professeur. La remontrance d'un enseignant typique était: “Vous avez entendu ce que j'ai dit, n'est-ce pas?” On comprend facilement pourquoi un étudiant ayant subi cet entraînement, rendu au secondaire, présentait un travail semestriel dans lequel le magnifique poème de Wordsworth “l'Ode aux Prémonitions de l'Immortalité” devenait “L'Ode aux Imitations de l'Immoralité”. Ou encore l'étudiant du cours élémentaire, suivant l'explication de son professeur que l'équateur est une ligne imaginaire, écrivit dans son examen: “L'équateur est un lion d'une ménagerie.”

Il y aurait bien d'autres faits à énumérer pour illustrer les méthodes d'enseignement du passé. Les vestiges de telles philosophies inspirent encore un trop grand nombre d'enseignants qui croient qu'il faut contraindre l'enfant à acquérir une éducation. Ce qui importait était l'acquisition du savoir, peu importe l'influence sur l'étudiant dans l'intervalle. Les enfants étaient avertis que l'éducation était une préparation à la vie. Aujourd'hui nous acceptons l'éducation comme partie de la vie, permettant aux enfants de grandir et de se

développer comme l'a voulu le Créateur, d'apprendre en faisant des découvertes, et de comprendre quelque chose des mystères et de la splendeur de Son univers merveilleux.

N'étions-nous pas anti-sociaux? Il s'agissait de punir l'étudiant lorsqu'il posait un geste qui de nos jours est accepté et encouragé dans une situation propice à l'apprentissage — parler à son voisin et s'entraider; chercher et travailler ensemble. Au lieu d'encourager l'enfant à se mesurer à sa compétence personnelle on l'incitait par le truchement de prix et de la compétition avec d'autres.

L'instituteur averti est bien conscient que ces prétentions du passé étaient fausses. Trem-pés dans la nouvelle philosophie, un nombre croissant d'instituteurs veulent corriger les fautes d'hier. D'autres, malheureusement, sont victimes des restrictions que leur imposent le système scolaire traditionnel dans lequel ils travaillent.

En quoi la philosophie de l'éducation universellement acceptée aujourd'hui diffère-t-elle de celle du passé?

Premièrement, la nouvelle philosophie proclame qu'il n'est pas nécessaire de forcer les enfants à apprendre, ni de les diriger de près. Elle proclame que les enfants apprennent avec avidité, lorsque la matière est appropriée, si elle répond à un besoin du moment. Elle proclame également que lorsque l'enfant est impliqué dans des activités créatrices il atteint plus rapidement une maturité émotive sociale et intellectuelle. Elle proclame aussi que l'apprentissage d'un métier peut être une expérience agréable lorsque lié à un projet bien animé.

Elle proclame en plus que les enfants, laissés à eux-mêmes avec un peu d'encouragement, peuvent choisir, planifier et exécuter des projets, chacun prêtant attention à ce qui l'intéresse, utilisant et développant les talents que lui a donnés le Créateur. C'est la manière de découvrir et de développer les dons naturels de perception, de sensation et de pensée.

Dans une bonne école, les instituteurs sont toujours aux aguets pour découvrir et enrichir

les dons naturels des étudiants. Alors que la philosophie d'autrefois mettait l'accent sur l'information et l'entraînement mental, aujourd'hui on insiste sur le développement intellectuel, émotif, social, et physique, en somme, toute la personnalité de l'enfant, sa croissance, ses aspirations, son potentiel. Voilà ce que nous entendons par "éducation créatrice", apprendre au moyen d'expériences, de recherches, de participation, d'imagination, de découvertes.

Dans l'école idéale, chaque salle de classe doit être une chambre audio-visuelle. Des projets animés et passionnants amènent les élèves à l'école de bonne heure, aussitôt que les portes sont ouvertes, et souvent ils s'adonnent à leurs projets jusque dans la soirée.

"C'est vraiment une inspiration de constater l'enthousiasme de tous les étudiants associés à ce projet" faisait remarquer une institutrice d'une de nos bonnes écoles où l'on fait usage du multi-media. "Les étudiants dirigeaient eux-mêmes le projet et mon rôle était celui de conseiller".

L'évaluation suivante n'est qu'un exemple choisi parmi une douzaine d'évaluations semblables faites par les étudiants d'une école secondaire où on enseigne la poésie à l'aide du multi-media.

"Les émotions stimulées par la musique me placent dans le rôle de l'écrivain. Il me semble qu'avec la musique, je deviens plus engagé, contrairement à ce qui arrive lorsque j'écoute le professeur faire part de ses idées ou faire une lecture. Avec la musique j'ai l'impression de communiquer avec l'auteur. Je crois que l'enseignement de la poésie à l'aide du multi-media est la plus belle innovation de notre école."

Dans une bonne école, l'instituteur est une personne de ressource, celle qui aide à apprendre, pour ainsi dire, sa tâche est d'aider l'étudiant à explorer, à comprendre, à découvrir, à absorber et utiliser les connaissances qu'ils découvrent eux-mêmes. Ce n'est pas un rôle d'endoctrineur, de clameur, de sarcasme ou de moquerie.

Le bon instituteur n'essaie jamais d'imposer ses valeurs aux étudiants, il les encourage plutôt à établir leurs propres valeurs. Ils apprennent ainsi à reconnaître les vérités de la vie si bien exprimées par le poète-philosophe Kahlil Gibran:

“Nos enfants ne sont pas vraiment nos enfants. Ils sont les enfants du désir ardent de la vie pour elle-même. Bien qu'ils viennent par nous, ils ne nous appartiennent pas. Nous pouvons leur donner notre amour, mais pas leurs pensées, Car ils ont leurs propres pensées.

Nous pouvons pourvoir aux besoins de leurs corps, mais pas à ceux de leurs âmes,

Car leurs âmes demeurent dans le domaine de demain, que nous ne pourrons jamais visiter, pas même dans nos rêves.

Nous pouvons essayer d'être comme eux, mais nous ne devons pas essayer de les rendre comme nous,

Car le monde ne recule pas, et ne s'arrête pas hier.”

Dans une bonne école, l'instituteur aura une bonne connaissance dans un domaine de première importance — celui de la croissance et du développement de l'enfant. En plus d'être instituteur, il est aussi orienteur et psychologue. Il est autant intéressé au développement émotif de ses élèves qu'à leur formation intellectuelle.

Nous constatons d'heureux changements à notre manière d'envisager l'éducation, ainsi qu'à la qualité des programmes, et ceci un peu partout en Nouvelle-Ecosse. Le public en

général n'est peut-être pas assez conscient de ces excellentes innovations.

Le plus important de ces changements est que toute l'école est orientée vers l'enfant plutôt que sur le curriculum.

Autrefois l'éducation disait à l'enfant: “Vous devez acquérir telle connaissance pour graduer. Si vous n'arrivez pas à l'acquérir, que ce soit par manque d'intérêt ou manque de talent, nous n'avons plus d'intérêt en vous”.

Aujourd'hui, par contraste, nous disons aux étudiants: “Il y a des connaissances requises avant d'apprendre aucune autre chose. Nous allons vous aider à acquérir ces connaissances. Vos talents, vos intérêts, et la carrière que vous envisagez, vont déterminer le programme qui vous sera offert. Le succès de vos efforts dépendra de votre talent, de votre application et de votre persévérance, aussi bien que de notre habilité à vous diriger sur le chemin qui vous permettra d'arriver à votre but. Nous allons vous aider à découvrir ce chemin. Il y a plus qu'un chemin.”

Summary of main points from ‘L'Ecole Idéale

C. E. Edwards, Inspector of Schools, Bridgetown, Nova Scotia, Canada

The Good School

The teacher today knows that the assumptions of the past are false. Imbued with the new philosophy many are correcting the mistakes of yesterday. Others, unfortunately, are held back because of the restrictions of the traditional school system in which they find themselves.

First and foremost, today's philosophy proclaims loudly that children do not have to be forced to learn, nor have they even to be strictly guided. It proclaims that children learn eagerly if educational content is suitable, that is if it is relevant to their needs at the time of the learning experience. It proclaims that the involvement of children in creative activities advances their emotional, social, and intellectual maturity. It proclaims that the learning of skills, when linked with exciting projects, takes on an excitement which motivates children and enhances learning.

Further, it proclaims that children themselves, if permitted and encouraged to do so, are well able to select, plan and carry out related sub-projects, with each child specialising in his own interests, and using and

developing his own God-given talents. In this way native gifts of insight, feeling and thinking unfold and develop. . . .

In the good school teachers encourage democratic discussion. They permit children to make mistakes which they themselves later discover and correct. Give-and-take, and the showing of mutual respect, begin early in life. . . .

The following evaluation is one of dozens similar, submitted by high school students in a school where poetry is taught with the help of the media: “The music stimulates the emotions in a way that I can put myself in the place of the writer. It seems to me that with the music I get more involved, instead of just listening to the teacher explain her thoughts or read out of a book. With the music I get a direct feeling, almost a liaison with the writer. I think that the teaching of poetry by means of the media is the best thing that has ever happened to this small town school.”

In the good school the teacher is a resource person, a facilitator of learning, whose task is to help children explore, to understand, to discover, to collate and to use the knowledge which they themselves discover. There is no indoctrination, and neither is there any shouting, sarcasm or ridicule. . . .

Wholesome changes in our approach to education, and in the quality of our programmes, are now abundant in Nova Scotia. Many excellent things are happening.

Books

Half Way There

(Second edition) Caroline Benn and Brian Simon.

Penguin Education 1972, pp 590, £1.50.

'Half Way There' which first came out in 1970 provides a hard body of facts and explains the rationale behind going comprehensive. It reviews the situation in Great Britain, tells exactly what happened, how the change was organised and the logistics behind it. The arguments against selection do not seem to rage with the same intensity as they did ten years ago since local authorities have in most cases produced contingency comprehensive plans. In too many areas however it is still comprehensive education for **other** people's children. Where independent schools continue parents can rationalise the issue: "I will send mine when **all** parents can send their children to the local comprehensive school". "My child is too intelligent/sensitive/introvert (strike out which is not applicable) to go to a large school, especially if it is a comprehensive one". The loss of impetus that has delayed going comprehensive has of course been a great comfort to those who realise that if they can get their children into the independent sector they will be buying advantages, and they will insulate their children against mixing with the rough elements (this means working class children) and so depressingly we perpetuate our class ridden social structure.

The independent schools flourish: flaunting the science or sixth form blocks donated by industry, and boasting of the excellence that has been bought on the educational black market. No shortage of science or maths teachers here. No over-crowded classes either, dated teaching methods and a slightly tatty, backward outlook perhaps; but this does not matter: good results are almost certain if the unacademic are excluded and the generally successful are sent to universities. Comparisons are made with the comprehensives, as if it was the fault of the comprehensive principle that some of them are crowded, badly equipped and understaffed.

We are not nearly as close to the comprehensive millennium as Caroline Benn and Brian Simon assumed when they wrote the book. Theirs was a feeling of optimism, another little push, another vigorous directive and we have made it. Far from it, only about 20% of our children go to genuinely comprehensive schools (that is where no independent schools cream off the school population) and what remains are either souped-up secondary moderns, shotgun wedded to semi-grammar schools or educational deserts that make their own contribution to the anomie of urban decay. It is worthwhile perhaps to go over once again what seem to be some of the most important recommendations the authors make at the end of the book and to comment on them in the light of the experience of the past few years. They say "some schools, children and staff alike have suffered grievously because of this lack of clear direction, some grammar schools have been allowed to decay and the uncertainty that the political scene has inflicted on them make them lose confidence in their work. Entry into our schools should not be based on any form of academic or social selection". Schools are still seen primarily as the agents for social mobility. Here certificates can be gained for better jobs and with all my reservations about the examination treadmill I must also respect the parent, himself a mechanic who said to a group the other day "funny it's always you people with two or three degrees who tell us exams don't matter. I never had any exams and I have got

nowhere". This parent will still accept selection as long as he can be made to believe that his children have a chance to improve themselves. Non-selection is more easily tolerated in single class areas. Middle class parents become very militant if working class children come into their area: schools have even gone independent because as neighbourhood schools they might have had to incorporate working class and 'even' immigrant children. It would pay these vigorous and almost completely self-interested objectors to look at the consequences: it is becoming increasingly obvious that large schools in inner urban areas tend to become part of the general decay, where failure reinforces failure, where teachers won't stay, where parents remove their children if they can get out, and where children behave in school as if they were on enemy territory. "We must provide parity of provision between all schools in the system" this is essential on many levels but particularly where most advantages go to those who work with older pupils. Inequalities produce separate layers in the teaching profession, where secondary school teachers often feel themselves to be superior to those in primary sector. Again equality of provision also means that more must go to the schools that serve 'difficult areas'. Where there is a greater number of children from difficult or disturbed homes more provision must be made just to keep teachers effectively at work and to make the children aware that they are not penalised for coming from a working class area. "The staffing ratio must be redefined" — it is no use being in favour of comprehensive schools and then suppose that the staffing ratios that worked in the old system will do for the new. If we end streaming and there is an increasing number of schools bravely attempting to do so, then there must be smaller groups of children. Education for **all** children means that the difficult ones can be catered for, not necessarily by declaring them remedial and in need of treatment but by allowing them to have individual attention. One 'impossible' child will make work impossible for a larger group and it is not fair to expect teachers to cope with this problem by methods of imposing discipline that were possibly acceptable twenty years ago. Mixed ability grouping has advantages but it needs new teaching techniques and this need leads us to an important step "Commitment to a comprehensive system requires a complete reconstruction of the content and methods of teacher education" recent examination of teacher education has not fully come to terms with this. We still have teachers coming into the profession who have themselves been successes in conventional school and who view with great anxiety the prospect of teaching in comprehensive schools. What they see does not reassure them, they are desperate for guidance from their teacher trainers, themselves most likely the products of the old system, and between them there is much confusion and unhappiness. There never will be obvious and easy answers to beginners in the teaching profession but 'Half Way There' will be an important book to combat some of the stereotyped thinking that has led them to reject the comprehensive principle. Far too often comprehensive schools are blamed for faults that are inherent in any bad school: it is not necessarily size or social background of the pupils that make for unhappy new teachers, it could well be their own attitude to working class children or the hierarchical structure of the institution that does not allow them to work effectively.

We must join with teachers in Comprehensive schools to devise methods of working with children who are kept in school by legal requirements and who know

very well that the school does not offer them 'career prospects'. Too often teachers still teach 'subjects' that gave them satisfaction but which have no meaning to their pupils. The Universities have not helped very much: they still insist on examination results that have a stifling effect on the curriculum in schools.

'Half Way There' demands secondary education for **all** up to the age of eighteen. This will not be received enthusiastically by schools desperately trying to hold the ROSLA pupils on the premises, condoning truancy and conducting some educational experiments reminiscent of the sergeant who told his platoon that the exercise was camouflage and their job was to be invisible for the next two hours. Caroline Benn and Brian Simon also calls for greater democracy. No doubt by this they mean greater staff consultation, effective schools councils for the children and parent participation. The millenium is still a long way off headmasters in to many instances take more inspiration from Victorian millowners than from the consultative democracies that have in fact been established in some comprehensive school. When children have tried to organise their numbers and make quite reasonable demands they have been treated with complete disregard.

I re-read 'Half Way There' with some sadness, my conviction that comprehensive schools are the only way to run an education system in this country remains. So much has been lost in carrying out comprehensivisation; it is an easy device to force two schools together but the quality of education of the majority of children in a democratic environment, free from destructive competition and unfair discrimination is as far away as ever. Most of the independent sector may gradually be priced out of existence but we must, within the state sector, make ample provision for independence and experiment. It is a bit hard to imagine A. S. Neill under the state system (even though the HMI's were quite nice to him in his later life).

Comprehensive schools are only the **first** step towards school reform, in many quarters too much has been expected from them and sadly not all sections of the community are convinced that they are right for their children.

CHARLES HANNAM.

Bristol University School of Education

The Free School

Kenneth Richmond

Methuen, 1973

Kenneth Richmond is a prolific and provocative writer. In this book he confronts readers thus. "What the reader is asked to do, however — and on this the author admits of no compromise — is to come to terms with Kierkegaard's Absolute Paradox: either Christ or the Church. In short the dilemma presented by the inner conflict between personal faith and organised religion now manifests itself as the conflict between education and schooling" (p5). Of course organized schooling has come in for a great deal of criticism. He quotes John Holt: "Schools are bad places for kids". Edward Bond: "Our schools are like prisons. There's really no difference between our state prisons and our state schools". Liam Hudson: "much of what passes for education in this country and the United States is a waste of everybody's time, pupils and teachers alike". And Ivan Illich: "It doesn't matter whether the curriculum is designed to teach the principles of fascism, liberalism, Catholicism, or socialism; or whether the purpose of the school is to produce Soviet or United States citizens, mechanics or doctors. What is important is that the amount of schooling they have had will determine his success in society." Richmond summarizes these and similar criticisms by arguing that schooling simply conditions everyone to accept that it is necessary in spite of the fact that it is impersonal, is lacking in opportunities for worthwhile activity, distorts values, discourages independent learning, is socially divisive, and provides an inferior learning environment. Who is to blame? It seems that for Richmond the plethora of educationists or educationalists are responsible. And the answer? Richmond does not call the deschoolers to account for not offering solutions and goes on to discuss deschooling in action by describing Countesthorpe College, Wyndham School, the Open University, free schools in Denmark and day release schemes.

Richmond can be more readily ignored or rejected than refuted. As usual his readable style disguises a seriousness of purpose but his cavalier disposal of arguments, skillfully polarised, which he does not like, makes it difficult to describe this as a 'scholarly' book. But it will educate rather than instruct. There is a place for such books among those studied by educationists.

BRIAN HOLMES

London University School of Education

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WEF ARCHIVES

All the available records of the WEF from its inception have recently been professionally catalogued and lodged in the University of London Institute of Education Library. We feel there must be many 'New Era' readers who have in their possession letters and other papers of significance in the history of the NEF, particularly in its early days, and we should be very grateful if such material might be made available for the Archives. Please contact the General Secretary, 33 Kinnaird Avenue, London W4 3SH.

Schooling in Cuba: Education for what is real

Heidi and Dorothy R. Steffens, Philadelphia, USA

A new government came to power in Cuba in January, 1959. One of its revolutionary theses was that educational backwardness is a function of political oppression and underdevelopment. A first project, therefore, was to stamp out illiteracy and develop a system of free, universal education.

Education is an index of political oppression; that is, the lack of education is the best index of the state of political oppression, social backwardness, and exploitation in which a country finds itself. The indexes of economic exploitation and economic backwardness coincide exactly with the indexes of illiteracy and the lack of schools and universities. The countries that are most exploited economically and most oppressed politically are the countries that have the most illiterates. . . .

Only a revolution is capable of totally changing the educational scene in a country, because it also totally changes the political scene, the economic scene, and the social scene.¹

Education in Cuba before the revolution was dismal. The entire primary and secondary school enrolment for the 1958/59 school year totalled 805,540.² Approximately half of Cuban children between six and fourteen had never attended school.³ According to the 1953 Census of Population, 75% of the population 15 years and over had not completed the sixth grade, while only 2% of the adult population had completed secondary school.

During the revolutionary struggle, the rebel army led by Fidel Castro was based in the Sierra Maestra Mountains, a sparsely populated, rugged and impoverished region. Over two-thirds of Cuba's illiterates lived in rural areas where the illiteracy rate was 41.7%, as compared with 11.6% among the urban population. While still in the mountains, surrounded by illiteracy, sickness and poverty, the rebel army committed itself to an intensive campaign to improve the lives of the hill people. This was in the tradition of an early Cuban revolutionary hero Jose Marti, whose soldiers taught reading and writing to peasant families as well as to each other while they were in the mountains. In keeping with the

promise made to the hill people, the Literacy Campaign became one of the first major programs of the new government.

The campaign enlisted the entire population under the slogan, "If you know, teach — if you don't know, learn". Of the 280,000 people who participated as teachers, 106,000 were young students.⁴ Although the minimum age for student participation was supposed to have been 13, this was often evaded. A young man, now a university student, whom I met in Havana, was describing his experience as a teacher during the campaign. I did some mental arithmetic and pointed out that he must have been not quite 12 at the time. With an embarrassed but proud grin, he admitted that he had not only lied about his age, but also forged the signature of his mother, and then sneaked away from home.

The 'alfabetizadores' (literacy teachers) were hurriedly trained in the use of a primer, 'Venceremos' (We shall Overcome) specifically designed for the campaign. They were then sent out to the rural areas to teach. At the end of one year, the illiteracy rate had dropped to 3.9% — 707,000 persons had learned to read and write.⁵

The Educational System

The illiteracy Campaign unlocked the mysteries of the printed word for three quarters of a million Cubans, but it was only a first step in the difficult task of educating a whole people. What is known as 'The Battle for the Sixth Grade' followed logically. Its goal is to ensure that every Cuban, no matter how old, has at least a sixth grade education. For that portion of the population already well past elementary school age, several special schools were created. The Worker/Farmer Schools provide classes for working adults and the Schools for Country Women teach nutrition, hygiene and sewing as well as regular academic subjects. By 1969, 365,720 previously

illiterate or semi-literate adults had completed the sixth grade. Of these, 57,844 had finished the tenth grade.⁶

For the school-age population (presently numbering 3 million children under the age of 12) the elementary system was expanded. This necessitated making space for classrooms where none had existed. In spite of a massive school construction program (102 new schools opened in September, 1973, for example), you can still visit elementary schools in Havana housed in the elegant mansions that once belonged to the well-to-do Cubans and North Americans who fled during the early 60's. Elementary school enrolment climbed from 717,412 in 1958 to 1,092,264 in 1960, to 1,852,714 in 1973.⁷

Creating an apparatus to educate so many people in so short a time has not been without its problems. Physical space was only one obstacle. The mansions are lovely, but were not designed for learning. The pupil/teacher ratio is another indicator of the problems encountered by the rapidly expanding system. In 1952/3 the student/teacher ratio in elementary schools was 28:1; it reached a high of 99:1 during 1960, the first complete school year under the revolutionary government.⁸

To meet the critical shortage, a 'hurry-up' system of teacher education was instituted. Under this program, students preparing to teach in primary schools proceed directly from the sixth grade into five-year teacher training schools. While Cubans readily admit that this is not the best preparation for elementary teachers, they point out that there was no alternative if they were to train enough teachers to meet the burgeoning school enrolments. There were 17,400 elementary teachers in 1958/59, 42,000 in 1965/66 and 60,000 in 1970/71.⁹ This permitted the pupil/teacher ratio in elementary schools to drop back to pre-revolutionary levels. The Cuban Ministry of Education reported to the International Organisation of Education that the student/teacher ratio in primary schools has been 27:1 since 1971.

Many of the teachers are 18 or 20 year olds

with a total of eleven years of schooling. It should also be noted, however, that 90% of Cuba's teachers are currently participating in In-Service education courses specifically designed to supplement their training.¹⁰ The end of the dire teacher shortage is also reflected in the declining number of students in the elementary teacher training schools. Enrolment has decreased by over 1,000 per year since 1970 — in stark contrast to all other types of schools where enrolment has been rapidly increasing.¹¹

All Cuban children now attend six years of elementary school. The goal is for all to then attend the basic secondary schools (seventh through tenth grades) and thus complete a ten-year program of general education before specializing or entering the regular work force. This is still in the future despite the rapid strides which have already been made. When the goal of universal general education through tenth grade is achieved, the path followed will be that of today's basic secondary students: six years of elementary education followed by the four-year basic secondary which leads, in turn, to the three-year pre-university followed by the university. Alternatively, the student who completes four years of basic secondary may choose to go on to the Technical Institutes leading to specialized university departments (such as agriculture). Still others may select the five-year Secondary Teacher Training Institutes.

During this 'building' period, while basic secondary schools are still under construction (although at a phenomenal rate) there are still some 'hurry-up' programs such as the one to train elementary teachers. For example, there are three-year vocational schools which admit students directly from the sixth grade. Some of these young people then go directly into industry or agriculture and others go on to further study in Technical Institutes. The growth of secondary and university education can be seen in the following figures: In 1958/9 the enrolment in secondary schools was 88,123. In 1972/3 enrolment had increased to 271,000. At the university level enrolments almost doubled during the same period from 25,500 to 43,200.¹²

Education as National Policy

Cuba is rapidly becoming a schooled society. About one-third of the total population of nine million is currently in school full time. The statement of Fidel Castro which began this article leaves no doubt as to the connection between education and political goals. If the major immediate economic task is to move from underdevelopment to development, a skilled and educated citizenry is necessary to achieve that goal.

Abel Prieto of the Ministry of Education has a favorite story to illustrate the political nature of education. He tells of an incident which occurred some years ago when he was attending an international education conference in Italy. One of the participants asked him if it were true that in Cuba schools are an instrument of the state. His reply, "Of course. As they were before the Revolution, as they are today in Italy, as they are in every country."

The goal of Cuban schools is to educate people to build Cuba. At higher levels this means specialization in those areas necessary for the country's economic development. The major expansion in the universities has been in the agricultural and technical fields. Since the Revolution, enrolment in the Faculty of Technology has doubled, with Mechanical and Chemical Engineering increasing five times, from approximately 200 students each to over 1,000 now. The Faculties of the Pure and Agricultural Sciences and Medicine have all approximately tripled. But enrolment in the Faculty of Humanities has declined from about 4,000 to 1,500.¹³

Other Goals of Education

The government is aware that schools help form attitudes as well as teach skills. The political goal is to promote the formation of 'socialist man'. Speaking at the opening of an elementary school in September, 1971, Castro said:

Our schools must teach work concepts and instil good work habits and discipline from a very early age — not educate our young people as if they were the children of the rich.

From the day-care centers to the university, the values stressed are co-operation and com-

mitment to the development of Cuba. The response to a question about where or in what field a young person wants to work is often, "Wherever the Revolution needs me". At first, it sounds like so much rhetoric, but after a time one comes to realize that Cuban young people actually do see themselves as integral actors in the building of their country.

Building a country requires hard work, and one of the attitudes stressed in Cuban schools is respect for labor. The comprehensive integration of work and study in schools is a major new trend in education. In the speech quoted above, Castro explained to parents and students the educational philosophy on which work/study is based:

If we want to take care of the shrubs, what better way than to have each child plant a tree or take care of a flower? That's the best way to educate. Then we won't have to be running after the child with a stick, as was done before because he will be taught to value material goods by participation in their creation.

The Schools in the Countryside: Theory into Practice

If work/study is the program of the future, then the Schools in the Countryside are the model. These schools are an outgrowth of the early Schools to the Countryside projects in which whole classes of secondary School students and their teachers moved to an agricultural area for six weeks to work in the fields and experience the life of Farmers. The six weeks turned out to be a high point for all involved, students, teachers and local residents, and served as the keynote for the current policy that education should combine learning and productive work. Not only does the output from student labor permit a poor country to amortize the tremendous investment required to build new school plants and train teachers, but it serves the political and educational purposes of involving young people in the economic realities of the society they are building.

The 1969/70 school year saw the first Basic Secondary School in the Countryside. Experimentation and modification followed — and then a massive construction program was begun. The first schools (purpose-designed by a woman architect) were opened in the

summer of 1972. By the time we were there in September 1973, 56 additional ones were in operation and 82 more scheduled to open by January, 1974.

All of the schools are identical, of 90% pre-fabricated construction. Each is an attractive complex of four buildings housing classrooms, dormitories, a dining room and kitchen, barber and beauty shops, workshops and recreation areas surrounding a large grassy patio with flowering plants. Buildings are connected by broad covered walkways, cleverly angled to provide maximum shade from the Caribbean sun and access to the prevailing breezes. Each school is set near the center of its 1,500 acre allotment planted in citrus. A cluster of schools has been set in each of the new agricultural 'plans' which also include a new town with a social and cultural center. Students are drawn from the nearby area, enabling them to return home every weekend.

The Pauta II Basic Secondary School in the Countryside, where we spent a day last September, is located 25 miles south of Havana. Although one of the first built, it is identical to the new ones in architecture, facilities and program. The schedule seems well suited to teenage capabilities. Each day consists of four hours of classes, three of agricultural work and one of athletics. The hours from eight to ten in the evening are set aside for homework and at ten all, including faculty, must be in their rooms. Classrooms were well supplied with learning materials, particularly those science laboratories we visited. We watched a bus load of some 35 young people return from their morning of work in the fields and scatter to their dormitories only to see them reappear in what seemed a matter of minutes, freshly showered and changed and dashing to be first on line at the barber shop, the game room (chess being by far the most popular game) and the lunch queue.

This particular school also houses a large group of University of Havana students preparing to teach in secondary schools. They spend all four years of their university training in this integrated teaching-learning program. Each one is responsible for teaching two

classes per day and spends the rest of the day in classes with the 15 professors who commute from the university to teach them.

As a result of the number of student hours spent in agricultural work, the schools in the Countryside are self-supporting. This is an important feature for an underdeveloped country which has undertaken to establish a comprehensive educational system. Building an entire school system almost from scratch requires an enormous investment. In 1973, Cuba spent 700 million pesos on education — more than the entire national budget prior to 1959.¹⁴ Premier Castro stated this frankly in a speech at the opening of Ceiba Uno, one of the first of the Schools in the Countryside:

No poor country can set itself the goal of providing all children and youth with the possibility of studying according to the old conception of education, because such a possibility is beyond the reach of its economy.¹⁵

UNESCO has singled out the Schools in the Countryside as one of four educational projects in the world that have the most potential as a model for other developing countries to follow. This is the only one of the four which is already in operation, the others are still in the planning stage. The participation of youth in productive work suited to their age and capabilities, the attitudes developed through this experience, and the contribution to the development of rural areas are important for underdeveloped countries seeking to educate their citizens. Such countries cannot afford universal education divorced from production, nor can they afford the creation of an educated elite who consider the hard work of nation-building beneath their new-found skills.

Cuban education since 1959, from the Literacy Campaign to the continuing education programs, the emphasis on agricultural and technological education, and most recently the Schools in the Countryside, has been developed to meet the needs of a country moving in one generation from a colonial agricultural society to a developed one. Aspects of the system Cuba has created hold promise for other countries facing similar problems. Some aspects of their program also hold promise for developed societies such as our own in which there are pockets of poverty and alien-

ation. It was only after returning from Cuba that the outstanding feature of the hundreds of contacts with teachers and students suddenly sprang sharply into focus. WE HADN'T ENCOUNTERED A SINGLE ALIENATED YOUNG PERSON.

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Dorothy R. Steffens was in Cuba in October 1973 as guest of the University of Havana and the Cuban Women's Federation. Before becoming Director of the United States Section of the Women's International League for Peace and Freedom, she taught in secondary schools and universities in the United States, England and Nigeria.

Heidi Steffens is a 1969 graduate of the Antioch-Putney Graduate Program in Urban Education; has worked with children and teachers in the District of Columbia school system, and led a program in teacher education for the Washington Center for Metropolitan Studies.

Letter

Dear Sirs,

Your issue of November 1973 contained an article by the Head of the School of Education, the University of the South Pacific (USP), titled 'Teacher Education in Developing Nations'. It was, presumably, written with the countries of the USP region in mind but gave a misleading picture of the work being done at USP.

Prof. MacDonald prescribes what should be done for teacher education in developing nations. What is not clear is whether his prescriptions are based on past and current practice at USP or not. The following may clarify the situation if it is remembered that Prof. MacDonald became the Head of School early in 1973.

A United Nations Development Project team has been based at USP since 1970. Its brief is to produce appropriate curriculum material for forms 1-4 in South Pacific schools. The team has used a 'modular' approach and their units have been well received by the countries of the region. Local teachers have been used in this work and have produced a number of trial units. Prof. MacDonald's first prescription is a replication of practice in the South Pacific.

His advocacy of local examining bodies is also redundant. Examinations up to form 4 are usually locally set and examined. Discussions have been going on for a considerable period about the localisation of content at the School Certificate and University Entrance level. At the latter level, one subject is already examined and set by a local group. Current controversies concerning this item reflect the diversity of opinion amongst the countries of the region. As an interim step, the New Zealand Education Department has proposed to introduce alternative School Certificate papers for the countries which want them.

Prof. MacDonald advocates the need for more appropriate research into learning theory. This is needed in all countries but USP has had a psychological assessment unit since 1969 which has played an increasingly significant role in the case of selection procedures, particularly in Fiji. More resources need to be devoted to this important branch of the work being done at USP.

Another conspicuous feature of working at USP is the number of 'in-service' courses that staff are involved in.

That writer also questioned the suitability of the New Zealand University Entrance Examination's Mathematics paper for Gilbert and Ellice Island students. The examination is not taken there — the Cambridge Syndicate Examinations are. However, I believe that the article in question is wrong in a far more profound way. The University region encompasses ten countries that are very different indeed. One is a small republic, another a monarchy, others are still dependencies. Educators do a disservice to these countries by lumping them together as 'developing' nations without acknowledging the uniqueness of each. The enormous variety of the island countries of the South Pacific mean that panaceas have little value when solutions for solving their problems are sought.

A. G. Hopkin,
Lecturer in Education
The University of the
South Pacific
Laucala Bay, Suva,

The tributes to George Lyward put his work in the context of its time and show some of the heroic ways in which he himself stepped out of it. In the brief space of this journal we cannot attempt to elucidate his influence upon the transformation that has come about in Approved Schools in England — the Cotswold Community for example — nor upon training methods in the new helping professions, including teaching.

Following upon the Finchden articles in the 'New Era' April 1974, readers may care to consider the subsequent contribution from Kitson Smith on p.126, and the new connections made by Dr Josephine Klein, and she in turn the depth, contradictions and implications of Lyward's work.

There follows, with her kind permission, extracts from the first in a series of papers published in 1973 under the auspices of the Community and Youth Work Course at University of London Goldsmiths' College. Copies of the paper at 50p may be obtained by post only from the Course, 38 Lewisham Way, London, S.E.14. A.W. Ed.

Training for the new Helping Professions — Community and Youth Work

Josephine Klein, Goldsmiths' College University of London

My starting point is a kind of phantasied history of the world, and of the place of the 'helping professions' in it. I take some imaginary era, ages ago, when the only helping professions were priestcraft and medicine. That world, I imagine, was stable and coherent. Changes in social structure and in social ideas were imperceptible; if there were contradictions in either, they were not perceived. The social structure then was stable; its theory of society and its philosophy of life coherent. Priests gave professional help by telling people what to do when in doubt; medicine men gave professional help by giving specifics to sick people. They learned to do this by learning the traditional rules which dictated what to do in specific cases, and also they learned some underlying rationalisation, explanation, philosophy, theory, general principles or Weltanschauung which would give subjective meaning to the specific rules of procedure. In a stable and coherent world, most of this could be learned by rote. A good memory was essential because there might be many rules to remember for many eventualities. On the other hand, understanding was not a problem: it could be taken for granted since there is little incentive for doubt, questioning or conflict in a stable and coherent world.

I can imagine, too, developments in that world so that it becomes a somewhat less coherent and orderly place. More effort would be required to get the rules of procedure to apply

to specific cases. Interpretation now becomes a new helping profession: teachers and lawyers join. Ingenuity becomes more highly prized, in the restatement and refinement both of general principles and of the rules of procedure which dictate appropriate action in specific cases. Training would then necessarily consist of more than rote learning: practice would be needed in the skills which would enable people to reduce the world to order and coherence again, whether the order be there in an objectively discoverable chain of cause and effect, or whether the sense of order has to be recreated in men's minds so that it can be subjectively felt to exist. In some unlucky circumstances, verbal fluency and agility would become the skills by means of which the world is reduced to order again. These verbal skills are often called 'reasoning' but this can be confusing: Aristotle produces sound examples of such skills, but the schoolmen produced sick ones. In some lucky circumstances we can imagine a kind of empiricism gaining a foothold: practice in the task of checking whether the application of a rule of procedure to a set of circumstances produces the expected effect or not, and practice in scrapping rules which do not. But this is very rare. A lot of very strenuous practice is needed in scrapping rules of procedure before we can do so at need; rules are even now the stuff our thoughts are made of.

There may have been further developments in training for the 'helping professions' since

the stage we imagined just above, but we can still easily recognise combinations of the elements of rote learning, spurious and legitimate verbal skills, and empiricism, variously represented in today's legal or medical training, training for the priesthood, or social work or community or youth or playgroup work. In a rough sort of way, the order in which these helping professions are listed indicates the extent to which each considers training to be essential to its practitioners. Some of the practitioners at the end of the list have little or no faith in the uses of training; some consider that training damages a person's capacity to help.

As the world changes, so do the 'helping professions' and so does the nature of training. Now the world has in some ways become a complex and incoherent place, and our ways of thinking about it may need to be equally complex and incoherent, or, at best, partial. What behaviour is now to be regarded as helpful work with people? And how can people learn to do this work. It is no longer enough to tell clients or students what to do or to give them lists of specifics. That may have been possible in the imaginary orderly world where people could be thought of as fitting socially into a single coherent society, and where ideas could be thought of as fitting intellectually into a single coherent philosophy, a world view agreed by all. It is, however, the lack of such coherence which has helped to create the demand for people to work with people. (Where the demand comes from which insists they must be trained to do so, or the rule of procedure which insists that only trained people may do so, deserves a paper in its own right).

This paper is written on the assumption that the function of the helping professions which 'work with people' is: either to remedy incoherence or to help people live with it. Bits which can cohere can be connected into structures: social structures like associations, workshops, friendship groups, demonstrating crowds, etc., and psychic structures like explanations, understandings, theories, working hypotheses, etc. Those who work with people are therefore remedying, or helping people

live with, the lack of connections between events, ideas, people, or the lack of experienced connections between events, ideas, people. It is the lack of such connections which makes people feel that life is meaningless, and that purposive action is pointless or impossible.

Sets of connections I shall call 'structures' where convenient. It is now obvious why the nature of training for the new helping professions has to change. To the extent that the world is not coherent, it would be damaging to engage in training which allows the learner to believe that there is already a coherent world, which unfortunately he is too young, too stupid, or too inexperienced to see. Training can no longer rely to any great extent on transmitting 'received knowledge'. Interaction on a trainer-student dimension has become less appropriate, and the decision as to when a student should rely on his teacher (or, *mutatis mutandis*, the decision when to intervene as a teacher) has itself become an art — a highly individual matter dependent on one's judgement of the situation. We have thus two questions to handle, neither of them simple:-

what is 'working with people?'

what is 'training to work with people?'

I shall start with the first of these questions. It will turn out that, as it is being dealt with, progressively more light will be shed on the second. This should not come as a surprise, though it did even to the writer of this paper, for a kind of logic is involved. 1) you work with people by helping them to make connections social or psychological, 2) training is a way of working with people, 3) you train people by helping them to make connections between thoughts, feelings, facts, people.

MAINTAINING STRUCTURES

What goes on in a group at any moment can usually be identified as either in the interests of the performance of a group task or as concerned with sorting out the relations between people. The full-time worker will accordingly usually be engaged in

- 1) managing and administering agreed services
- 2) simple human relations work among people in groups

1. Managing and Administering Agreed Services

People want playgrounds or playgroups or nursery education, comedy turns or dramatic performances,

billiards or table tennis coaching or football matches, somewhere to sit and talk, get out of the house and meet the regulars, coach outings or rambles or barbecues, instruction in statistics, lectures on the law relating to housing, 'encounter' games, insight or clarinet practice.

All these services need premises which may need to be paid for, which need to be insured, which need to be kept clean, which need to be maintained; the services have to be financed, there have to be accounts and estimates of budgets; printed programmes have to be printed at the right time; planning for the future may need to start six or sixteen months beforehand. There is a whole administrative background to maintaining and administering a service.

In addition to those who are able to do this without rising above a reasonable low level of fuss, there are two categories of more extreme practitioners; those who act as though this was the whole substance of working with people and those who, on the other hand, ignore the need for solid administration and/or despise those who provide it. Some youth workers I know seem unable to accept that they are club managers not only are their arrangements often messy and disappointing (the football match is arranged for the wrong day; the Mars Bars haven't arrived; no minutes are kept of the members' committee meeting), they also intrude into tolerant young people's lives because they feel they should be constantly relating, counselling or socially educating. Others I know are purely managerial and are frequently out of touch with the current needs of their club members because they can never settle down to a pleasurable non-instrumental chat.

From my point of view, the unfussy provision of premises — and all that this entails — is a staple service; it enables people to make their own connections, social, commercial, or intellectual. It is not romantic work, but it is basic; it is basic, but it is very limited. I am talking of a diet of potatoes.

A training agency has to ensure that the learner has no hang-ups about answering correspondence promptly, keeping straight-forward accounts, being punctual, etc., in short, the training agency has to ensure that routine is seen in a proper perspective; basic: neither romantic nor sufficient. A personality thrown by routine requirements will be limited in the help he can reliably offer anyone. It may be enough training if the training agency has its own routine in a proper perspective in its own programme and procedures: not too little, not too much, entirely visible, and not obtrusive. . . .

2. Simple Human Relations Work Among People in Groups

As a rule, working with people involves sets of them. The agency which employs the worker is one such set of people, whether it be an infrequently-met management-committee, or a more elaborate formal organisation in which the worker has an informal standing with his immediate colleagues as well as a contractual role and status. Other sets of people are the actually or potentially supportive friends and/or colleagues the worker is in contact with. Quite often the clientele is another such set, whether it be an evening class, the children on the playground at this particular moment, or the families living in the block of flats where a move is afoot to set up a tenants' association.

Quite often, the people in such sets see something of each other, at the coffee breaks, on other committees, as friends who visit each other, in the corridors or on the streets. To the extent that they do so, they are a group. And people in groups are liable either to agree on the status of everyone in the group, in which case

they will all listen more respectfully to some ideas than to others, or else they will feel puzzled and uncertain. In short, whether it be an interest group or a friendship group, compulsory or voluntary or free-for-all, people in groups will generate friendliness, hostility and anxiety in each other and in various unequal ways. Hierarchies of prestige may come about, or exclusion, or racism, or apathy, or foolish ways of going on. Alternatively, there may be warmth, depth, and creativity. What can the full-time professional, whose work entails continued contact with a group, do about a conflict he can see developing? What can he do about scapegoating? Or about a 'sick' leader who is getting himself a following? What can he do to encourage greater self-confidence and mutual trust? Wider interests? We will return to some of these questions in the section on creating new structures, but some have to do with maintaining the present structure because groups can die off or destroy themselves, and not always to the best advantage of those concerned.

CREATING NEW STRUCTURES

Here I shall distinguish first between two general approaches, which could be called 'dealing with crises' or, less spectacularly, 'responding to need' on the one hand, and 'working for autonomy' or 'aiming at creativity' on the other. These terms are not perfectly appropriate; no doubt if the distinction is found useful, more acceptable terms will emerge. Each approach furthers certain values and can at times be incompatible with the other, which means of course that those engaged in one kind of action may disapprove and feel hostile toward those engaged in the other. Either approach may at times lead to actions which go against values held by substantial numbers of people in our society. My own value-orientation is involved in the discussion which follows: I fear that a ledger account of all the consequences of all the interventions made by the new helping professionals (voluntary or paid) would show that more harm has been done than good. But I do not believe this need inevitably be so, given more respect for other people's wishes than has generally been the case in the past.

By '**responding to need**' I mean that the situation is seen, at least by the worker, as one in which the need for action is paramount. Many, though by no means all, social-action projects in England seem to be of this kind. They have a single interest, which may be rent-reduction, anti-racism, play-provision or whatever, to which other considerations take second place, either explicitly or implicitly. The worker and/or his group (workshop, committee or friends) is recognised by the clientele as an agent for change in some particular aspect. The status structure has at least two levels, with the worker and his group on one level, and their clients or beneficiaries on the other.

By '**working for autonomy**' or 'aiming at creativity' I mean, essentially, that the worker's approach (and that of his group) is suffused with the conviction that the crisis approach is damaging in the long run. When he comes to feel this, it means that at any choice point he is likely to prefer to take steps which will make him redundant, or to take steps which confirm in his clientele the understanding that they can deal with the situation rather than quickly solve the problem on his own. Inasmuch as he feels this, the worker aims to let indispensability rotate in the client-group as different needs emerge and are dealt with by different members of the group. This is what is meant by autonomy. It also means risking that the main interest which brought his clientele together will suffer through the inefficiency, inexperience or lack of sustained interest of his clients. It means letting people make mistakes and learn from the experience.

CREATING NEW STRUCTURES UNOBTUSIVELY: THE OPEN SECRET OF TRAINING

Creating new structures unobtrusively is a way of working with people which does away with the distinction between 'training' and other forms of creative interaction between people. It seems to me to require progressive improvement in at least three interrelated aspects of living.

(a) Humility, objectivity, lack of displaced guilt, etc.

There is something about defining oneself as a helpful person, especially if one is paid a salary for it, which easily throws people off balance. Internal and external pressures combine to make one feel at the same time arrogant and inadequate. For instance, one might feel one ought to present a very knowledgeable front while in a constant panic that one will not know enough to understand or help. Improvement consists of being objective about what one can and cannot perform at that time, objective enough to be able to say so out loud. Efforts can then be made, by the worker (or *mutatis mutandis* the trainer) or by those he works with, to get the needed additional information, understanding, money, helping personnel or whatever. Meanwhile the relation between the worker (or the trainer) and the others becomes a more natural one, since everyone is more objectively perceived.

(b) Sociability, friendliness, lack of status-anxiety, etc.

Knowing a lot of people is still the easiest way of being well-informed and in touch with the many different ways in which people can live their lives and pursue their own interests. To the extent that the worker (or the trainer) is humble and objective, to that extent the barriers come down between him and a wide variety of people, and to that extent he will be affected by the various currents in the different regions of our social structure. Such sociability leads to creativity and also enables him to be more knowledgeable (making connections between ideas, events, feelings, ideals) and to create new structures (by putting people in touch with one another). This is a process which snowballs.

(c) Clarity, smoothness and comprehensiveness of technique

Lastly on this list, there is technique. As foreshadowed, what follows applies both to the process by which the worker is trained, and to the process in which he is expected to engage when trained. Technique insofar as it is technical/mechanical, applies to the rules of procedure unique to particular kinds of work. Such rules are, of course, value-based — they are rules which, if followed, lead to objectives which are considered valuable. In the instructions which follow, my own values are apparent, and it will be noted that **people's values and preferences are respected**, that the procedure is **public, rational, and self-correcting**, and that, once the procedure is understood, **the worker becomes redundant** (or, *mutatis mutandis*, the teacher).

The key words will be values, objectives, orders of priority, strategies, resources, criteria. These are words in common use, but it could be useful to look more closely at two of them. People have **orders of priority**. That is to say, in their activities they find themselves doing what they feel is most important. This may be a subjective and unconscious choice: the values they say they hold and the objectives they say they wish to pursue may — or they may not — affect what they actually do. There may be a discrepancy between their explicit ideals and their behaviour, the latter indicating what their implicit convictions are. This tendency must be disciplined if they are to behave in such a way that other people's values and preferences are respected, if their procedures are to be public, rational, and self-correcting, and if they are not to create a set of dependents on their inexplicable intuitive judgments. For instance, to a regrettable extent people can easily trot out their values and objectives, and yet in their

activities continually react to the next demand and feel guilty because they are not achieving all their objectives. Unless these are ordered in some kind of way from most important to less important, this is bound to happen, for most activities further some worthwhile goal or other. For specific work, a specific order of objectives is needed, from most to less important. These objectives in this order then constitute the value-criteria according to which one course of action is explicitly and publicly preferred to another.

Josephine Klein. After the invasion of Holland in 1940 Josephine Klein came to Britain, where she was educated and took a degree in sociology. As a university teacher she specialised in the study of small groups. In 1970 she came to Goldsmiths' College to set up a Community and Youth Work course.

Further Thoughts on Finchden Manor

Kitson Smith, Bristol, UK

Finchden Manor is most like the lost domain; it has evoked poetry to recall it. Its own language though is something truer to the Middle Ages: the style of banquets, masks, processions, crests, ceremonies, formalities, fairs, pilgrimages and mysteries. Johan Huizinga introduces his study of the waning of the Middle Ages by saying, "The outlines of all things seemed more clearly marked than to us. The contrast between suffering and joy, between adversity and happiness appeared more striking. All experience had yet to the minds of men the directness and absoluteness of the pleasure and pain of child life. . . . We at the present day can hardly understand the keenness with which a fur coat, a good fire on the hearth, a soft bed, a glass of wine, were formerly enjoyed".* There was much of this in Finchden for the visitor.

The great stone kitchen stank of the fresh refuse from the last meal and the new waste from the one being prepared. Dogs scrambled over the heap in the corner, stole goodies from huge trays, snatched at their masters' silks, furs and leather. There is music from the hall of strings and percussion. At dinner there a smiling young man produces a wooden club from below the table crashes it down on to the surface and food, vessels, everything, shoot into the air — he grins. It is like some grotesque trick of the Green Knight. The old figures are there: jester, lover, minstrel, fool, acrobat, mystic, cripple, squire, all the court. A fine dazzle. There is comedy as the servers process, pantomime as they bring the food into the hall. It is hard to explain beyond all

*Huizinga, J. 'The Waning of the Middle Ages'. Peregrine, 1965.

that colour what was happening. We have forgotten some of the parts but they still exist.

Our schools have lost much: feelings are barely acknowledged, rarely expressed, they are rendered ineducable. Relationship is a realm beyond our day to day capacity in educational institutions. The old roles are neglected as is the part of the self they represent. The golden web of inter-relating is in poor repair, open to the elements but starved of nourishment. Experience direct and first hand has little chance where the surrounding resources of feeling and relationship have gone. The capacities for being and deciding suffer body blows and growth takes place only on the side or outside. We have a sad system, closing in forgetfulness many of the young. The pleasure and pain of the human condition seems part of a lost world.

Children arrived at Finchden drained and armoured; a deathly combination. They were fed and disarmed by two experiences — by Mr Lyward and by the life of the house. He knew and accepted them first as toddlers or young children. As they grew up they began to gain insight some of which he chiefly enabled and which the place sustained through a more general experience of self as an interface with and part of others. This later produced further insights which were the result of what you might call group life. They were propelled into living. The ordinary which beckons us to perceive it and which at some times is the very thread of growth opened itself to exploration and discovery. Think of the small monastic communities which embodied and sustained through the Dark Ages what was later to become civilization. Mr Lyward's insight won't be caught by leaden prose. It was rich with devices. Puns to trigger off different layers all at once. Repetitions which stood what had first been said on its head. Acrobatic tricks. Long digressions which seemed to take you backwards but ultimately proved to be travelling deeper and further. His language never stood still though silence and fondness were important to his speech. He was used to keen listeners. This allowed him to push out very far with a feeling, an idea or a possibility which often made space for something quite different to grow. He would

take a relationship, for example, and its implications very very far. You would be left with a conclusion and then suddenly realise that meantime a whole new dimension of relationship had emerged in the listeners.

The group life was different again. Mr Lyward was like Prospero on his island, poised between and beyond Ariel and Caliban. He had both the magic and the force. Some of the boys like the stranded travellers, longed, after the tempest for the same crimes, hankered after identical follies to those of the old familiar world. Like the travellers those at Finchden were initially reluctant to inhabit a strange world (though for some it seemed like a paradise). They too were subject to wild pains, deep sorrows and unknown joys. Finchden was a place of feeling. Worse still at Finchden Manor just as on the Island life was in relationship with others explicitly and inescapably. The boys and young men lived in relation to each other and were touched. Prospero's island does not obey the usual laws of time and place. Its order and chance are of a different quality and in a different relationship to each other. The same was true of Finchden. Feelings, ideas and people came together crystallized for a moment or a long time in a way which could not happen in an inflexible setting. The life of the community was the flow and vigour of the place, something like a rich sea. Mr Lyward himself was never hesitant to draw on the wisdom and diversity of the culture we possess. He was a cultural resource personalising knowledge and where knowledge runs out in a way that schools and universities seem not to. The **link** between this individual depth with which he shaped experience, kept it flowing always and the life at the other side of the house, became the fabric of reality, the dance or the golden web of experience and it was this link, this rhythm which the boys made themselves. He allowed them to come and to go according to their innermost needs. They came to him and went from him like the waves on the shore. So, they called him the chief and became themselves the best.

Kitson Smith is a Lecturer in Counselling in the Advanced Studies Division of the School of Education at the University of Bristol and the Educational Adviser in the Careers Advisory Service there. He read English at Oxford and taught later at a variety of schools.

Books

The Study of Education and Art

Edited by Dick Field and John Newick

Routledge & Kegan Paul, 1973.

£3.80 cloth, £1.90 paperback

According to the Preface this book is addressed to all students of art education — students and teachers in departments of education in universities, polytechnics and colleges as well as in schools. The issues raised by the authors invite further study through participation in the arts and through further discussion. At least that is what the editors claim. It could be that one bar to this process is a price of £1.90p which is expensive for a paperback.

The contributions are varied but there are common elements — the University of London Institute of Education is probably the strongest link for all the contributors either are or have been connected with it — although another notable thread is provided by the fact that only one of the seven main contributors is declared as a practising artist and of the nine members of the Symposium only three are presented as currently active as practitioners in the fine or graphic arts. John Newick and Dick Field who wrote the introduction do not comment on this which is interesting but on turning to the Subject Index to see if Teacher as Participator rated a mention, I discovered something quite as interesting which was that my review copy closed with Index entry Transitional Object, 25. This may be deliberate policy. Indeed Transitional Object, 25 is as subtle a climax to a Subject Index as any one can imagine but then again Routledge and Kegan Paul may feel their printers have an explanation to offer. However, since the last section in the book is a Symposium in which the participants tackled the question "Is it necessary to make Art in order to teach art?" it seemed a useful point at which to continue enquiry. The question really did surface three or four times in



Primitive men decorating their doodles



An Art Educator with a touch of the Truisms

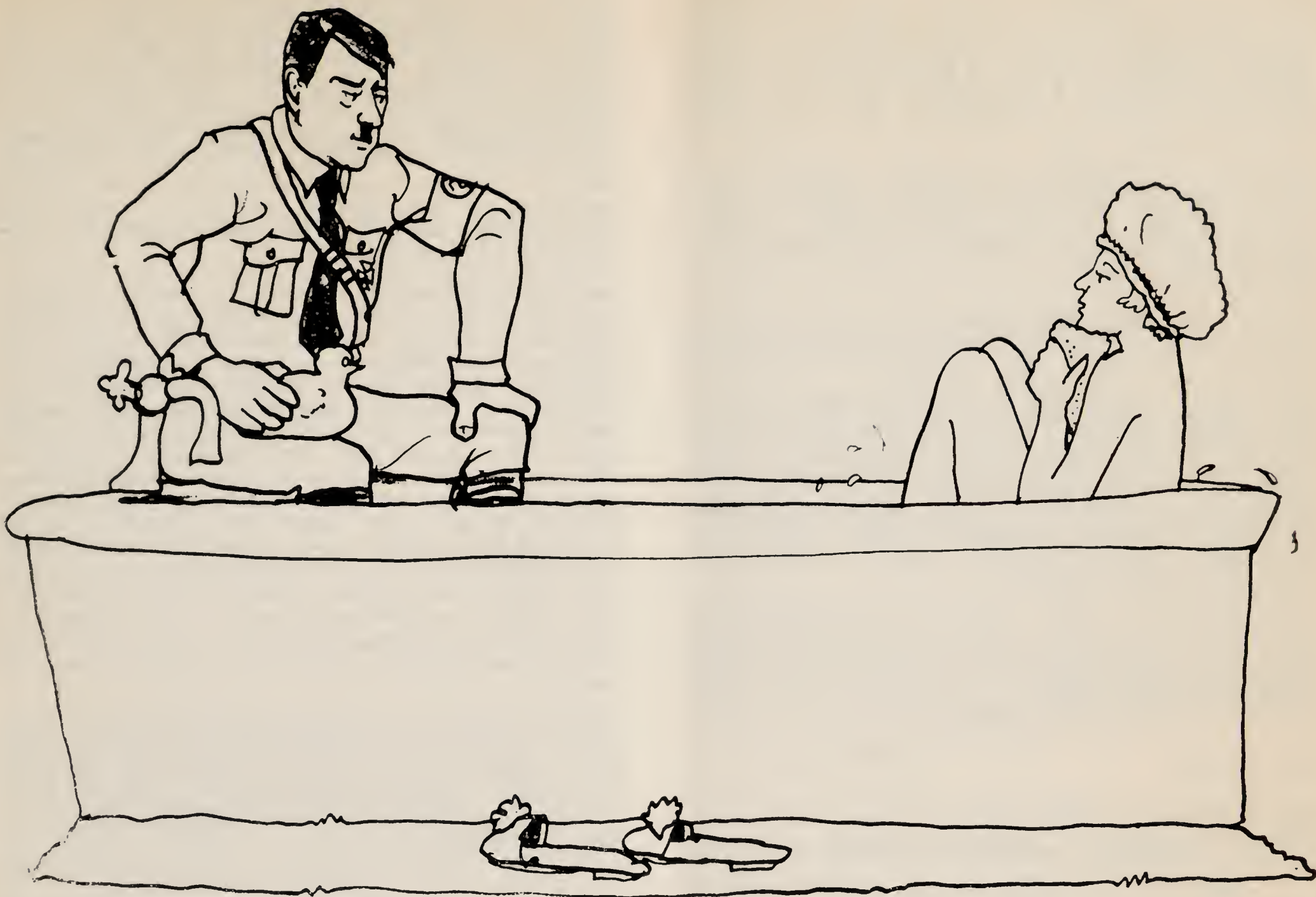
the discussion but the only person to use the word 'yes' in his answer was a teacher of dance and movement although another contributor thought it was "needful".

The Symposium retains the authenticity of speech. It is credible. Possibly because of this I warmed to the feature as a whole but I was not able to sustain the feeling with the individual contributions although they contain more and at their peaks they have elegance, insight and much to admire. Both publishers and editors stress the diversity and variation of the work. They are right to do so for the disparities are considerable and the range vast.

Rosemary Gordon begins at the dawn of existence with naked primitive man, playing and doodling, and decorating his body whilst under threat from other animals and she closes with a determination not to flinch before the challenge of new paradoxes. Sonia Rouve begins chillingly "We live in history haunted days". Mel Marshak reaches her third paragraph only to encounter "dimensionless depths". The ladies at the London Institute are skirting some pretty frightening terrain although I am a bit worried about dimensionless depth in that depth seems to me to be, if anything, a dimension. Still, there they are in the thick of it and not weakening so far as one can tell. Many readers will admire their efforts and find them rewarding. Some may even like the style.

Mel Marshak. "The potentially creative individual may be characterised as a system in tension sensitive to the gap in his experience and capable of maintaining this state of affairs."

Sonia Rouve. "Finally, teachers may find it advantageous to sum up by re-arranging their associative select-



We live in history haunted days

ions of art historical cognitions in chronological order against a wider cultural background they will thus maintain, by variation, the interest of the pupils in the perhaps dying minutes of a lesson period."

Rosemary Gordon. "New equations may have to be discovered in order to make a new synthesis out of the need for relationship to 'un-self' and that growth of consciousness, of personal identity and reflective self-awareness that has accompanied the un-making of the old cultures." The word 'may' is very popular and it means a lot in the three contexts I have quoted, but this reviewer is too shy to award a garland to the Queen of the May. But there it is. One either likes this kind of expression and clamours for as much as can be digested or one is quietly numbed.

By contrast the gentlemen do not stray so far from home. No dawns of existence or hauntings or struggles to the finite limits of reason although John Newick goes as far as the school orchard. In fact, Professors Reid and Perry contribute papers which have much to commend them. For example Reid believes that aesthetic education is suffering ignominy even in some of our best academies and he pleads for serious study of the kinds of insight artistic creation and aesthetic understanding can bring. Leslie Perry writes that his essay is designed to see what study of the fine arts has to do with producing educated persons. This is an oddly framed question but there is more than compensation in the lucid stretches of prose which have been put deftly together so that they inspire reflection.

Much more difficult is John Newick's piece. Take this sentence which I picked at random. "A further justification for involving the participant in a conscious concern for the dimensions of his own experience would be a more incisive response to the arts of the past and present." If you like your language heaped high with qualifications, conditionals and passives then this style can be recommended as a flawless example. Mr Newick draws attention to what "may seem to be a truism" namely that what is made and what is made of what is seen or heard is prescribed by complex cultural and personal factors. Yes, this does seem to be a truism. In fact it seems to be very little else but what exasperates one person may make sense to someone else. So many things in life are like this, if I may be allowed a truism.

Dick Field presents an overview of art teaching and he describes attitudes and conventions in a way that teachers will recognise and comprehend. He does mar a shrewd and convincingly drawn picture by making his generalisations too broad. "It is surely no accident that one of the most popular techniques in school today is collage — the assembly of cut out photographic images to make a new image. Such cut out images have become one of the most vital raw materials used by children and no one who has seen the seriousness and concentration with which the children work at making their selection could doubt the meaningfulness of the activity to them."

I have seen collage work which has left me bewildered as to what the children made of it. Mr Field goes on to

suggest that a variety of material used in assemblage work offers particularly speedy possibilities for the putting together of wholes. Well, possibly. My own experience includes memories of schoolchildren rejecting the process because they appeared to find it cumbersome, scrappy, slow, unrewarding and without any 'meaningfulness' at all.

Happily one can easily put aside this quibble and applaud the general tenor of Dick Field's article for his is a good vantage point. His career has been long and distinguished and his writing is characterised by warmth and humanity.

Mr Field and his collaborators have committed themselves bravely to print and they so clearly believe in discourse as a worthwhile occupation. One salutes them for their stand. Many will want to join them on their selected ground but Henry Morris had something too when he lambasted those who battered on to the corpus of the arts and promoted the notion that talking about art is of the first importance. The discourses will always have a hard time in convincing the activists because to take them seriously the worker would have to paralyse those compulsions that he recognises as his most priceless resource.

An afterthought. There is just one tiny picture in this book. It is a building inside the Routledge and Kegan Paul house sign on the title page. What it is doing amongst so many words I do not know but maybe somebody thought it was needful.

PETER MacKARELL

Peter MacKarell, an Irishman, who has taught in Liverpool, now lectures on the Art Teachers' Course at Goldsmiths' College, University of London. The drawings are his; and he recently illustrated John St John's 'To the War with Waugh'.

Youthquake

Kenneth Leech, Sheldon Press, 1973, £3.50, pp246.

Kenneth Leech, who became Chaplain of St Augustine's College, Canterbury in 1971, was closely involved in the drug scene as it affects young people when serving his first curacy in East London in the mid-1960s. From 1967-71 he worked among heroin addicts and the homeless in Soho and he has written two other books connected with this work, 'A Practical Guide to the Drug Scene', and 'Keep the Faith Baby'. In the latter book, published by SPCK, in 1973, the author analyses the reasons for drug abuse and regards it as one aspect of a protest movement against the decadence and materialism of Western Society. He is also critical of the poor provision of facilities to cure addicts and feels that even where there are facilities these are not sufficiently well publicised.

The present book, containing over 660 references in its 200 pages of text, is a scholarly account of the growth of a counter-culture through two decades, dealing particularly with drugs, the influence of Eastern religions and mysticism, the Underground political and social movements, and the Jesus Revolution.

The first chapter, 'Youthquake', takes us briefly into the history of Mods and Rockers, Aldermaston Marches and CND, and the growth of pop music, if only to suggest that none of these has had a lasting influence. Of greater importance is first the Sex Revolution, the change in the pattern of pre-marital sexual relationships, attitudes to marriage and to homosexuality, and the changed view of women; secondly, the beatnik protest movement, the dropping out from capitalist war dominated society (in a later chapter on page 185 he mentions that seven million tons of bombs have been

dropped in Indo-China since 1965, compared with the 80,000 tons dropped by Hitler on Britain). In the chapters on Drugs, cannabis gets full and fairly sympathetic treatment, "the dangers have been grossly distorted and exaggerated", . . . "cannabis is a drug of relaxation and tends to encourage a tranquil, reflective and dreamily meditative attitude", though evidence is also quoted to show that the chronic heavy user loses the desire to work, to compete, and to face any challenges, and his interests and major concerns may centre around the drug to the point that his drug use becomes compulsive.

Leech is concerned with fairness and with understanding causes. Hence he is prepared to look at the potentially good use of cannabis, as a help towards tranquility and contemplation, as well at its abuse. He sees the reason behind the use of LSD as the wish for the experience of transcendence and he notes that Timothy Leary sees the use of LSD as a religious activity. But while Leary might see "the discipline of LSD as without doubt the most complex and demanding task that man on this planet has yet confronted", others, such as Allan Cohen, reject the authenticity of the chemical approach on the grounds that while LSD, or nitrous oxide as William James discovered at the turn of the century, can produce alterations of consciousness and religious experiences, there is no evidence of lasting spiritual change; there is no carry over of the profound experiences which were originally chemically induced.

Hence to chapters that deal with The Zen Revival, Yoga, The Maharishi and 'Transcendental Meditation', Gandalf's Garden and The Occult, among other sub-titles. The search is for Enlightenment, for which Zen offers a method via bodily exercises and physical postures as well as meditations. Yoga, in which the heart and lungs become the centre of one's being and there is a real escape from the tyranny of mind and brain, offers a new hope for those who have previously tried to make their escape through drugs. Transcendental Meditation, which by 1971 attracted over 400 student groups in the USA, also offers an alternative to the drug way. Leech quotes a study of 1,862 subjects among whom there was a reduction from 80% to 37% in the number taking cannabis after six months practice in TM, the percentage of heavy users also declining from 28% to 6.5%. However, the motivation to practice TM and to give up drugs must be high, since adepts have to abstain from drugs altogether for fifteen days before beginning TM.

Sufism, which some feel cannot be practised apart from Islam, Krishna Consciousness, with its origins in Hinduism, the teaching of Meher Baba (1894-1969), with its emphasis on the seven realities, existence, love, sacrifice, renunciation, knowledge, control, and surrender, are quoted as movements which are anti-drugs, their followers believing that drugs offer a false reality, as opposed to the natural state of freedom and bliss which can be obtained through concentration of mind and body to achieve inward peace and harmony. In a further discussion of LSD in chapter V Leech starts by quoting Lisa Bieberman from Massachusetts, who advocates the use of psychedelic drugs as a means of achieving a state of mental and spiritual clarity, and then gives the contrary view of Muz Murray whose experience of LSD led him to state that the drug can only release what is in one's subconscious, what is in one's past experience; it cannot take one into the future as a natural mystical illumination can do. Those who went to Murray's Chelsea Centre, Gandalf's Garden, were led through silence and corporate meditation to experience 'cosmic consciousness', awareness of influences from outer space through the movements of the planets from Pices to Aquarius. Leech then goes on to discuss Astrology and the Occult, the devotion to the stars found in the USA where personal

horoscopes are dispensed by telephone and computer, spiritual healing and ESP, I Ching and Tarot Cards, Satanism and Witchcraft (reminding us that of 6-7,000 known witches 3,000 are in England), and Gnosticism which developed from the Theosophical Society founded in 1875. Those people who have embraced these movements all tend, Leech feels, to be concerned with gaining greater self-knowledge and with exploring 'inner space'.

But it is only the minority which take the occult or mystical way. Many more of the young are simply disillusioned by materialism and the violence and oppression that belongs, in their view, to the materialistic capitalist society. Leech notes the International Congress held at the Roundhouse in Chalk Farm, London, in 1967 on the 'Dialectics of Liberation', as one of the events that heralded the arrival of the British Underground. Among influential individuals R. D. Laing and Herbert Marcuse are noted fully, but each, while finding followers, is looked on with mistrust by other young radicals. Leech gives details of the Underground Journals, of Alternative Welfare Organisations such as Release and BIT and the New Liberation Movements, such as Gay Lib and Women's Lib, and of the many Black Groups. The reaction against the isolated, nuclear, family, way of life is portrayed by the alternative life styles found in communes such as those in California which shun publicity and have often an extremely low incidence of drug use, and those in this country such as the Manchester Non-Violent Action Groups and the therapeutic groups like Kingsley Hall in East London. Growth of self-knowledge, mentioned above in connection with astrological and occult influences, is sought by those who embark on Encounter Groups or 'T' Groups, while the interest in Free Schools may not be so much on the 'Free', but in the chance to be educated in a small community where each individual is known and acknowledged to be worthy of care.

The final two chapters deal with the Jesus Movement and the Contemporary Church. Anti-materialism is again to be seen in the former and, with it, sometimes rejection of the established Christian worship and practices as being identified with the contemporary political establishment. Nevertheless, in Leech's view the Jesus Movement is based on Biblical teaching, is evangelical and charismatic, and anything but vague or humanistic. Tending thus to be anti-permissive, it has inevitably some things in common with the political establishment and the right-wing. In this country groups such as the Jesus Liberation Front, based on Hemel Hempstead, are accepted by evangelicals, if not by more conservative elements within the church. The 'Children of God' however have caused disquiet among evangelicals, partly because their teaching seems based on rigid Old Testament lines rather than on Christian love. There is no greater critic of the 'Children of God' than David Wilkerson, a Pentecostal minister whose 'The Cross and the Switchblade' has had a profound influence throughout the Christian world. For him the Jesus story is one about tribulation, suffering, persecution and rejection by the crowd; the Cross is central to the theme of the story. The position of radical Christians associated with organisations like CHURCH is different. The radicals, through their journal 'Roadrunner' put their emphasis on Jesus the revolutionary leader rather than on Jesus who through the Cross bore the sins of the world.

The final chapter 'Churchquake' begins by reiterating the point made earlier that established Christianity will mean little to young people as long as it purports to support war or repressive influences and as long as Church leaders do not speak out openly against oppression. However Leech sees as signs of hope, the relationship of Zen to Christian spirituality, the growing interest among Christians in contemplative prayer, the growth of 'pastoral counselling', the resurgence of

Pentecostalism, the increased emphasis in the Roman and Anglican Churches on corporate worship and celebration and on finding new styles of liturgy such as the Taizé liturgy, the growth of radicalism within the Church and the increasing opportunities for dialogue between the Jesus Liberation Front, based on Hemel Hempstead, 'paperback theology' which has enabled theologians to communicate directly with those outside as well as those inside the Church. Leech concludes by saying that above all what is wanted is relevant and applied theology, the deep things of the Spirit, who are contemplatives in the world, who are concerned primarily with the search for God. Such priests will, quoting Martin Thornton, "not only preside at the Eucharist, but lead the faithful in meditation after the manner of an Eastern guru."

There is little I found to disagree with in this stimulating and erudite book. But since the author is so clearly impressed by the importance of meditation and prayer and the influence of Eastern religious practices, I am surprised he does not even mention the work of the Guild of Health and other similar organisations in this country, nor the writings of Christians such as the late Father Jim Wilson who have for years stressed the importance of meditation and have led groups of young Christians as well as older ones in the practice of meditation and intercession for the sick. The East may have more appeal and 'guru' has perhaps more fascination about it than 'Father' but at least the start of what Leech advocates for a new and lively religion is already to be found within the traditional Church in the West, if, alas, too little known.

James Breese

The Use of Film in History Teaching

Nicholas Pronay, Betty R. Smith and Tom Hastie

Historical Association 1972. 30p

Young Impact 1, 2, 3

R. H. Poole and P. J. Shepherd

Heinemann 1972

The Historical Association has always been the ally of the good history teacher and in publishing 'The Use of Film in History Teaching' continues that welcome allegiance. The pamphlet is number 37 in the series on teaching of history and it lives up to the excellent pedigree of its forerunners.

Professor John Grenville, Chairman of the Historical Association Film Committee, introduces the contributions of the co-authors: Dr Pronay on the use of film in history teaching; Betty Smith provides film information for schools; and Tom Hastie guides us through the film catalogues and film distributors in the fields of history and related subjects. Smith and Hastie have performed invaluable service for the hard-pressed school teacher in providing a wealth of practical information, including a list of publications which specialise in film criticism. The comments of Professor Grenville on the realities of using film in the classroom show an awareness of the financial and technical shortcomings of many schools.

The long essay by Nicholas Pronay on the development and problems of the use of film in the teaching of history is admirable and also serves as a useful contribution to the history of the film industry with its references to the importance of political and social factors in promoting the evolution of film. Dr Pronay deals lucidly with the historiographical and cinematic problems

of using film as source material, pointing out the problems posed for historians by the film techniques of montage and editing. The film far from being primary source material is rightly seen as secondary source material which needs very careful interpretation, and even more careful preparation if we go as far as producing our own films. My only quibble with his account is that he almost totally disregards the fictional historical film as opposed to newsreel material. A film like Schlesinger's 'Far from the Madding Crowd' or Wajda's 'A Generation' (dealing with adolescents in occupied Warsaw in World War Two) are excellent evocations of historical changes and pressures and used carefully can be as educationally valuable as any of the academic films of the Open University or any carefully chosen newsreel. Dr Pronay seems to think that only tailor-made, historian-made film, should be used in school. The professional film-maker can himself produce a commercial film of great use to the history teacher wishing to encourage the pursuit of objectives other than the academic eg. the films of Fritz Lang captured the hopelessness of the interwar years and Chaplin's portrayal of Hitler gives us a psychological insight beyond the scope of most historians. Perhaps when this pamphlet is re-issued it can include a list of commercial films of value to the historian and teacher. Incidentally, now that the Association publish that excellent journal 'Teaching History', is not the publication of separate Teaching of History Pamphlets perhaps an anachronistic use of scarce resources? Dr Pronay's valuable essay could easily have been included in the journal, and certainly deserves re-publication there.

The three anthologies of literature published by Poole and Shepherd as 'Young Impact' have three virtues not often seen in anthologies for schools. They interpret English Literature as literature in English and include excerpts from American and Commonwealth writers. The second virtue, and not enough is made of it, is the inclusion of work by children. The third virtue is the use of translations into English from great foreign writers. The books are well produced and the excerpts sensibly chosen and grouped under various themes and topics, and the education of the imagination is further encouraged by excellent photographs which highlight aspects of some excerpts. A very good buy for the English department or the library of a school wishing to encourage creative writing whilst promoting accepted literary values of the past.

J. B. Thomas.

John Thomas. Lecturer in Education at Loughborough University of Technology and previously a lecturer at Redland College, Bristol. After graduating in history from Nottingham in 1962, spent a postgraduate year at Swansea, and then spent seven years teaching in Warwickshire and South Wales before entering higher education. Taught history, English and Economics. M.Ed. Wales. He has published papers on history teaching in 'Teaching History' and 'New Era'. Married with one daughter.

Literature & Ideology in Soviet Education

N. N. Shneidman

(Lexington Books, Heath, Lexington, Toronto, London)
1973

This account of the way in which Russian and Soviet literature is used as a vehicle for the propagation of values and virtues is based on original material and translated English sources. The author argues that Marxism-Leninism still permeates all aspects of school life and that the emphasis on ideological education in Soviet education is as strong now as in the days of Stalin. The case is sustained by reference to changes in syllabuses and examination questions in the light of stated aims of literary analysis. This account is laced with the reported opinions of individual teachers about controversial authors eg Solzhenitsyn, Pasternak and Sholokhov. Shortcomings in the teaching of literature in

secondary schools and on higher education are discussed. The author concludes from all this that one of "the main objectives of Soviet literary education is to imbue the young generation with a spirit of devotion to the Soviet State and the communist cause". One result may be that students become "so sick and tired of the works of literature which have been singled out for inclusion in school programmes that it is very seldom that someone would touch, from his own good will, any of these works after school". Could this comment be made of literature teaching in systems where the ideological emphasis was held to be less strong? I think so. Educational appetites may be inhibited as much by 'closed' education as by politics.

Half the book is made up of very useful factual information about courses prescribed texts and research. A useful book.

Brian Holmes

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Change and Harmonisation in European Education

R. H. Beck

University of Minnesota Press, Minneapolis, 1971

The author is an American professor of the history and philosophy of education at the University of Minnesota. He writes about Europe sympathetically and on the basis of wide reading and personal knowledge. His analysis starts from the assumption that certain changes in European education are part of a process of harmonization. He mentions a growing commitment to the extension of educational provision regardless of race, social class background and sex; to an awareness of the need for academic-vocational guidance; for parity of esteem; and for an end to traditional dichotomies between general and vocational education. He points to private international agencies such as the College of Europe, in Bruges, the European Teachers' Association and the Comparative Education Society in Europe, international schools and to governmental agencies such as the Council of Europe as bodies working towards harmonization in educational system. At another level the introduction of courses dealing with the European community, the revision of textbooks, modern language teaching, the development of international examinations, and the expansion of higher education offer further evidence of this movement.

Of special interest is Beck's claim that "The New Education was the first step in European cultural integration of schooling". In a short account he refers to Landerziehungsheim and Odenwaldschule in Germany, to Adolph Ferrière and the Bureau International des Ecoles Nouvelles, the Ligue Internationale pour l'Education Nouvelle, 'The New Era', 'La Nouvelle Education', Denis de Rougemont and that gentle but determined internationalist, Dr Elizabeth Rotten.

These pioneers, the institutions they created and the periodicals they launched were truly the founders of our international movement to promote internationalism and 'Open' education. In the light of Beck's analysis readers may judge how successful they have been in Europe.

Brian Holmes

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We welcome correspondence on the theme of this issue. We hope to be able to include further contributions on the questions raised here in future numbers of 'New Era'.

Feminism and Education

David Bridges, Homerton College, Cambridge

The Feminist Movement embraces a range of different opinions and ideologies. It may be helpful as a preliminary to some more detailed considerations of feminism and education to try and distinguish at least some of these different threads. In what follows I shall state somewhat baldly what seem to me to be slightly different versions of the feminist critique of society and education, indicate some of the implications they have for education and comment upon some of the problems that they raise.

Three versions of the feminist thesis

1) Schools and the school curriculum help to prepare people for the roles that they will occupy in adult society. Schools may well see themselves as reflecting the 'demands of society' and equipping young people with the knowledge skills attitudes etc. which that society requires. But schools are also to an extent prejudging and defining the roles which their students will come to occupy. They engage in a form of prophecy which tends to be self-fulfilling. Thus if you give someone the skills of a typist (and especially if you offer little alternative), it will not be surprising to discover that 'she' becomes a typist. If you inculcate in a young woman the attitudes and dispositions appropriate to motherhood she will not unlikely find herself in a condition to which they are appropriate.

On this view, then, schools are seen as engaged on the induction of young persons into certain roles in society. A vulgarised and unradical version of feminism implicitly accepts this as a legitimate function of schooling, and might even accept

that certain kinds of sexual differentiation could be justified in the allocation of roles — in other words that men and women might have a range of different sexually allocated roles. The central point of complaint however is the injustice in the allocation of these roles. Women, it is held are prepared for/defined into:

- a) a more limited range of roles than those available to men, e.g. too many schools seem to offer their girls a choice of either a few years as secretary, shop-assistant or nurse followed by a life-time as wife and mother or possibly an interrupted or spinsterly career as a teacher;
 - b) a less rewarding set of roles (financially and in other ways) than men, e.g. it might be held that relatively few places in higher education and very few higher professional or managerial posts are actually occupied by women **or** that wives are stuck at home with the kids while husbands are able to develop an interesting career.
- 2) A second and more theoretically radical version of the feminist thesis argues that while there are differences between men and women, these are not such as are relevant to decisions about e.g. their fitness for higher education or their capacity to engage in scientific research, drive railway locomotives, act as judges in courts, work in an iron foundry, manage a sales campaign, care for young children or nurse the sick. No more are they relevant to whether a pupil should engage in

chemistry or biology, carpentry or needlework, football or hockey in school. Invoking the formal principle of justice, it is claimed that distinctions are made in school and society on the basis of irrelevant differences of sex and in the absence of relevant differences of ability or interest.

- 3) A third version of the thesis is not very different from this second one, though I think it is even more fundamental in its attack. This third view accepts the contingent social fact that there may be all sorts of differences between say the dispositions, talents, aspirations etc. of men and women but denies that these are **necessary** features of their sex. Sexual differentiation, on this view, is very largely a product of social (including educational) learning. Even something as fundamental as the ability to have children — it is pointed out — has come pretty close to being a matter of free choice or social convention. Neither men nor women **must** bear children. Moreover if men cannot bear children they can certainly 'have' them in the sense of taking care of them from an early age — at least, there is nothing but a few legal restrictions and their own preferences, prejudices and response to social conventions to stop them.

The implications of the conclusion that any particular set of sexually differentiated characteristics (at least beyond the obvious physical ones) are very largely contingent rather than necessary is profound for women who seek change in the attitudes, aspirations, roles and patterns of behaviour which have traditionally belonged to their sex. What is a product of nature or the necessary order of things is, let us suppose, beyond the wit of Man to change. What is a product of society can be changed through social change. If people wish to detach from themselves or from future members of their kind qualities and styles of life which they find burdensome, limiting or disagreeable, they can sensibly work to this end. Thus Germaine Greer is able to urge:

"We know what we are, but know not what we may be. The dogmatism of science expresses the status quo as the ineluctable result of law: women must learn how to question the most basic assumptions about feminine normality in order to re-open the possibilities for development which have been successively locked off by conditioning. . ."

'The Female Eunuch' p.14

Educational Implications

Clearly these complaints have, and have commonly been interpreted in terms of, important implications for the ordering of society at large. But, as was recognised in the recent Report of the Carnegie Commission on 'Opportunity for Women in Higher Education', the problem does not start at the point at which women go looking for jobs. "Barriers begin with the early aculturation of female children", and what is required is "a change of attitude all the way along the line".

In educational terms the implications of the three theses (or three versions of the thesis) may be something like these:

- 1) By the forms they offer of career guidance and preparation for adult roles and by the **relative** unimportance they attach to higher education for women, schools contribute to the perpetuation of a social order in which women have a more restricted lower status and on the whole less rewarding range of roles and occupations open to them than men.
- 2) Schools continue to make distinctions between boys and girls (in terms of the kind of activities they are offered, for example, or the disciplinary procedures) on the basis of what are, arguably, differences (i.e. sexual ones) which are not relevant to these distinctions.
- 3) This is perhaps the most important and pervasive sin: schools continue to promote — from the infant school reader to the fifth year leavers' course on child care and the meaning of the marriage ceremony — a cripplingly limited conception of feminine normality — crippling that is

to individual autonomy and to individual capacity for choice.

- 4) Even where schools are **beginning** so to speak to put their own house in order they are still not doing nearly enough positively to equip their students to recognise and to challenge the sexual injustice in the more recalcitrant institutions of the society outside the school walls.

I have restricted myself to introducing in the barest outline what I take to be versions of the central theses of the feminist movement in so far as they bear upon education. It is an account which clearly does little justice to the complexity of the feminist arguments or to the sophistication of the evidence or reasoning which is adduced in their support. Nor, incidentally, does it even begin to take account of opposing points of view or contrary evidence.

I have also restricted myself pretty much to stating and distinguishing the theses without commenting upon them — though I have not sought exaggeratedly to conceal a general sympathy for them. I would however like to make one or two points by way of comment.

Egalitarianism and liberalism in the Feminist Movement

It seems to me that the feminist movement embraces at least two social/political traditions which may not live with each other altogether comfortably. On the one hand it is an **egalitarian** movement concerned with social justice (as is reflected in the first two theses I sketched); on the other hand it is a **liberal** movement concerned with individual emancipation from certain societal norms (which is I think reflected in the third thesis).

A danger of the feminist's single-minded pursuit of sexual equality is that this will embody a goal which one correspondent described to me as 'man-as-norm'. Sexual equality **may** be interpreted as meaning the wholesale adoption or pursuit by women of traditional male aspirations, roles, occupations, and behavioural norms (in so far as one can conceive of these in the absence of anyone adopting their 'female' counterparts!)

Even supposing that this were logically and practically an intelligible goal, and even supposing (what clearly many would dispute) that masculine normality was somehow richer or more desirable than feminine normality, it is by no means obvious that a mere exchange of feminine for masculine norms is the greatest benefit which the feminist movement can hope to bestow upon women or upon humanity at large. Indeed if the effect of the movement were to restrict human choice to the realm of masculine normality it would perform a grotesque disservice to the diversity of human nature and to the complexity of individual personality.

What seems to me to be of potentially greater long term importance in the feminist critique of society and of education are its basically liberal and liberating concerns. These are, firstly, its concern to give individuals, and to equip them to exercise, the greatest possible freedom of choice in relation to the kind of jobs they may seek, the kind of roles they may play in relation to each other and the kind of 'self' which they may seek to evolve or create; and, secondly, its concern (which is, among other things, a precondition of the first) to develop in individuals a profoundly critical stance in relation to social conceptions of normality.

What is interesting to note, is that of course interpreted in this way the feminist aspiration is as relevant to the education and emancipation of men as it is to that of women. For if it is true that women or some women are trapped in roles which are less privileged than those occupied by men, it is equally true that there are members of both sexes who live uncomfortably within the over-rigid and unasked-for frameworks of sexually allocated normality which society has bestowed upon them.

If it is the purpose of the feminist movement (a) to help individuals to become conscious of the limitations of societal concepts of sexually allocated normality; (b) to persuade them of the possibility of individual choice from among an extended range of roles, values and life-styles (including the whole

spectrum of masculinity-femininity); and (c) to make socially practical the realisation of that choice — then these surely are purposes which at least those claiming to promote a liberal education must share — share, that is, in relation to persons of whatever sexual or other complexion.

This at any rate is the conviction which has led me to wish to lend a special issue of this traditionally liberal, 'progressive' and, on occasions, sweetly anarchistic journal to the voices of Women's Liberation.



Radio Time Hulton Picture Library: reproduced with permission

Photographic item from the Schools Council/Nuffield Humanities Curriculum Project pack on 'Relations Between the Sexes' — reviewed on page 165 of this issue by Margherita Rendel.

'Ladies Don't Play Football!' —

notes on sexism in the Primary School

Anne Reyersbach — a London Primary School Teacher

The self-perpetuating cycle of sex-role conditioning is nowhere more in evidence than in the primary school. Evidence for sex role conditioning may be seen on two inter-linked levels. First there is the 'hidden curriculum' reflected in the attitudes of the teachers to each other and to the children, which perhaps has its source in their ambitions for themselves and for the children they teach. Second, there is what they overtly offer the children.

Sex role conditioning is not part of a justifiable socialisation process in that it goes far beyond accustoming children to inevitable biological constraints. It goes further than this, making distinctions between boys and girls based on unjustifiable assumptions concerning the traditional roles of men and women in society. These assumptions are in any case, irrelevant to the truly educative process.

First, I wish to examine aspects of what I have called the 'hidden curriculum'. These manifest themselves in seemingly trivial aspects of school and classroom organisation. In registers, girls' and boys' names are listed and called separately. Girls and boys line up separately to go to assembly (where boys sit together and girls sit together) and to go to play etc. In one primary school I know of girls are not allowed to wear trousers. Girls in Infants schools play at shop, play in Wendy houses, do cooking and generally rehearse their future roles as women in a play situation. It is invariably girls who offer to clear up, though boys may well be asked to do it. By the age of 10, however, their lack of experience shows, and one may find girls clearing up the boys' clearing up! As a result of all this conditioning in school, which reinforces what the family and the media have already so efficiently achieved, one finds girls

already have stereotyped ideas of their future. Two girls I know planned their weddings in graphic detail at the age of 10! Teachers tend to exploit what they consider are the natural tendencies of girls. It is girls who arrange the flowers, water plants and tidy up, whereas boys take out the rubbish and help put up pictures. Thus, in comparatively insignificant aspects of school and classroom organisation children are channelled into roles which are considered appropriate for their sex. They are channelled into them and given no opportunity to challenge them or equipment with which to examine the fairness or otherwise of the social order which is presented. Thus teachers, unaware of, or ignoring, their ethical responsibility to treat children justly, reinforce the sex role conditioning already begun in the home.

The manifest curriculum plays another, and major, part in this conditioning, or, as I would prefer to call it, indoctrinatory, process. Very little thought goes into the fundamental question of curriculum justification generally. Given that the question "What ought we to teach and why?" is rarely looked at, the question of the traditional division between, say, boys' and girls' games is perpetuated. In fact, posts for Boys' and Girls' Games are advertised as such and a man is employed for the former responsibility and a woman for the latter. I know of one girl who wants to be in the England football team and who always plays football at playtime — with the boys. Yet the prevailing attitude is summed up by the title of this piece, 'Ladies don't play football', an answer given to a question by two girls who said they wanted to play football, and why couldn't they. This was the unsatisfactory answer they received. It's unsatisfactory, but it is true — but why? Why do girls go on to play the extremely strenuous and physically demanding hockey and lacrosse?

The distinctions between boys' and girls' games seem to me to be based on traditional assumptions concerning physical strength, and the unquestioning character of many teachers plays along in perpetuating this. I find the distinction made here completely unintelligible.

The major propagators of sexism in the primary school are the readers offered to the children. Not only is it to be found in many older books such as 'Janet and John' which are still used, but even in newer books, where, given the new awareness of the pernicious discrimination in children's readers, the sex-role stereotyping in both story and pictures is inexcusable. In 'The Key' (Nippers) a girl finds a key and takes it home. On the way home she dreams of a future in which she will open the door of her home with the key and get the tea ready for Mum and me and all the children of my home. Breakthrough to Literacy, whilst being a very effective reading scheme, is equally sexist in some of the associated readers. One book is called 'Getting Married'. In it the children, playing dressing-up, even buy a pram for the baby! In 'Doctors and Nurses', also a role play story, (this time role play **at school**) the girls are nurses and the boys are doctors, as one might expect. The girl takes her baby (a doll) to hospital. These details speak for themselves.

When one looks at the aspirations of ten year olds one sees the effect of this indoctrination process. Girls want to help people, get married, have children, be a housewife, a nurse or teach. Boys want to be footballers, scientists, carpenters etc. None of the boys mentions marriage.

Not only are children offered stereotypes in readers but also in stories they read and have read to them. The worst offenders in role preparation are books prepared exclusively for boys or girls and which stress the polarity of the sexes. Boys' books tend to be adventure stories which emphasise the heights to which men can go, they extend the imagination both in location and story content. Books for girls are characterised by titles like 'Ballet Shoes'. They channel girls towards

traditional careers for women, or they are school stories, stressing traditional feminine qualities. Both boys and girls read Enid Blyton's books. Books such as these are for both sexes — they are 'family' books. The leader, however, is invariably a boy, girls do play a part often crucial because it will be a girl who endangers the safety of the group by her ultimate failure of physical strength. The emotional strength of girls is also suspect, and she is dangerously vulnerable. This is not the only reason, why teachers ought to dissuade children from reading Enid Blyton's books, but she and other writers display pernicious sex-role orientation and an obsession with the status-quo.

We must seek to change this indoctrinatory stereotyping. A radical re-appraisal is called for of what we are teaching and why. Unfortunately, however, teachers are notoriously complacent about the curriculum. We ought to be concerned to educate boys and girls as people, respecting their potential to become fully autonomous rational adults. Yet we curtail this fulfilment of potential by not being as aware as we might be of what we are doing. Teachers in Primary schools seem to feel that they are educating children for their future roles in society. This may be a justification for secondary school education (but I doubt it) but it will not do in the Primary school. We ought to be concerned with education per se, for its own sake, not as a preparation to suit the needs of a society which continues to demand men and women adjusted into specific roles. The fact that many Primary school teachers are women is interesting. In one school I know the only two men in it are the head and deputy head. This occurs frequently — partly because women in primary education are not as ambitious as men. But even where women have the aspiration, their male rivals are more likely to get the higher posts since it is assumed that men have a wife and family to support. Children don't really believe that it is a man's job to teach.

I have only looked briefly at some of the many ways in which sex role indoctrination is perpetuated in primary schools. If we are concerned to educate and are concerned with

worthwhile aims we will consider critically and radically what it is we ought to do and whether we are fulfilling our task as educators adequately by offering children such rigid roles to fall into. All too often we say and do things in our classroom without thinking which perpetuate traditional roles, because it is the easiest thing to do. It is vital that we should be aware of these traps. Many aspects of school organisation are beyond our control, although we can and must make our views

heard in staff meetings. In our own classrooms however we can and must avoid making irrelevant distinctions; we must avoid channelling children into activities 'suitable to their sex' and try to persuade them to question what they have already absorbed at home and from the media, so that they will not feel that their futures are already mapped out and their niche in society is already waiting for them to fall into.

The Education of Women in Secondary Schools

Glynnis L. Smith, a London Secondary School teacher

The concept of 'woman' holds certain conventional connotations based on ideas of femininity and motherhood. The present education system is rife with these conventional attitudes thereby prejudicing the entire education of girls, since they are educated as women in the traditional sense, not as people. The education of girls is still seen to be a matter of training them for specific socio-economic roles, particularly wifedom and motherhood, supporting the family, with a secondary role of breadwinner. Girls' education is often little more than a reinforcement and confirmation of this narrow concept of womanhood. However women will only attain a reasonable standing in the whole community and in their own eyes, only enjoy full, satisfying lives if they can break away from the dull routine of housework and baby-minding. It is within the scope of education to enable every girl to make full, worthwhile use of her energies and potential, and it is through education that this must be achieved. Until the education of girls is liberated from its conventional estimation of the needs and abilities of women, there can be no real progress in this field.

The education of girls should entail a broadening of outlook and experience, striving to

provide for each individual a basis for forming sound critical judgements, recognising the girl's own needs and potential, with opportunities for achieving and expanding her range of capabilities and interests. Schools should endeavour to bring each girl to an awareness of the possibilities of enjoying some alternative life-style to the one which most girls view as their future. Besides the understanding and awareness the school must also ensure that each girl has the means by which to achieve a better personal standard of living, in general terms, not necessarily financial. Unless understanding and opportunity are coupled there can only be continuation of set female roles, to the greater frustration for the majority of women.

Because of conventional attitudes within schools, indeed within the whole education system, the education of girls remains vastly inferior to that of boys. Inequality of standards and opportunity are most forcibly felt in single-sex schools, and it is primarily with these that I shall deal. This does not imply that girls in coeducational schools enjoy a truly equal education, but that girls in single-sex schools suffer greater disadvantages in terms of attitudes, curriculum opportunities, facilities and careers possibilities. It is time it was accepted

that girls too need to have a fulfilling, demanding career, that they too want and deserve to experience a wide range of activities and interests. Women want to create as well as procreate, to exercise their talents in fields other than in the home, and their education must provide the essential ingredients for making this a reality, not simply a fantastic daydream. Education is as vital for girls as it is for boys if they are to become people in their own right, not merely wives and mothers or cheap labour in limited fields. Barriers between the standard of education received by boys and girls are breaking down where girls from the middle classes who have high academic ability are concerned, and many of these girls receive educational opportunities comparable to those received by their male counterparts. These girls may discover that they can benefit from a wide variety of experiences, have a good career and stimulating leisure activities, yet they are the fortunate ones whose education is less drastically hindered by beliefs concerning the places of women in the home and society.

The majority of girls in Secondary Schools, however, are not of high intellectual ability, nor are they all middle class. These are the girls for whom the difficulties of breaking out of the rut are greatest. They have nothing like the opportunities that boys or academically inclined girls have of building for themselves a more varied, enjoyable and worthwhile existence in terms of their potential and interest. These are the girls who are most affected by anti-woman prejudice within the system. They are also the ones, in many cases, whose families have rigid attitudes concerning the role of women. Schools are often daunted by the sense that family and cultural influences are totally insurmountable, but this is a weak excuse for failing to provide girls with a reasonable, outgoing education. It is insufficient for schools to maintain that they cannot prevent girls from following the pattern set down by their mothers and grandmothers — only the schools working in the community have any genuine chance of educating girls to an awareness of what each individual can achieve.

Attitudes within the individual school affect every facet of the school's existence. The beliefs and practices of the Staff influence the curriculum planning and content, standards of behaviour and discipline and, inevitably, the girls' expectations for themselves. The majority of Staff in a single-sex girls' school are women, frequently with conventional, limiting ideas of the role of woman. They may be attempting to give as broad and interesting an education as possible, but are hampered by their expectations of the girls' futures, and in turn their aspirations for each girl. Many teachers appear to operate a double standard, in that they believe it is right for themselves or their wives to benefit from equal opportunities and rights with men but do not see this as being viable for their pupils. With many members of Staff, the belief is that their girls need to be taught Housecraft and Child-Care besides the basic literacy and numeracy, since many girls are too slow to find out for themselves. This viewpoint merely serves to accentuate the emphasis on training girls to be wives and mothers rather than educating them as people.

Too often the aim is to turn out reasonably literate, healthy girls who will make an adequate job of bringing up the next generation, girls whose existence after leaving school will not discredit the school. The emphasis for these girls is on efficiency and enjoyment in the home, not efficiency and vitality in career and leisure occupations.

In schools where such attitudes are prevalent amongst the Staff the entire education of the girls is affected. Frequently, disapproval is shown in terms of what girls should or should not do. Hence one hears such remarks as, "It's not right for young ladies to shout/swear/fight/clamber over desks". Here disapproval is not being shown in general social terms, but as a matter of sexual roles. The implication is that it is more acceptable for boys to fight and swear. This situation may be improved in coeducational schools where boys and girls are socialised side by side, and where any anti-social behaviour is regarded in that light, without specific masculine and feminine inferences.

Staff attitudes have perhaps their greatest influence in the organisation and content of the curriculum.

Girls in Junior sections of the school (i.e. 11-13 year olds) follow courses roughly equivalent to those followed by their male peers, and in coeducational school there is usually provision for pupils to take a variety of practical subjects if they wish. Thus it is possible for boys to learn Cookery and Needlework, and girls have a chance to study Technical Drawing or Carpentry. Unfortunately this spread of opportunities often alters once the pupils are in the Senior School. In a single-sex school facilities are almost inevitably more limited, being orientated towards acceptable 'feminine' pursuits. At the school where I teach, all girls do at some point study Metalwork, which is apparently unusual in a Girls' school, but this is however merely a token gesture in the right direction, not a true indication of any better a standard of educational opportunity. It is to be hoped that girls at mixed schools do benefit from the more varied facilities within the school, and that there is not strict adherence to stereotyped male and female roles.

In the Senior School, the differentiation of socially accepted roles becomes even more apparent. The girls feel that they are growing up and moving towards more obvious and tangible goals. Options are offered by the schools and girls choose according to preference and capability. The options offered by single-sex and smaller schools are limited by facilities and sometimes the number of options on paper is further restricted by lack of space or Staff. Schools, particularly in the large urban areas where staffing problems are more pronounced, cannot afford to run courses for two or three girls. There would seem to be a case here for greater mobility between schools along the lines of Sixth-form Centres. I suspect, however, that many schools would feel it would not be worthwhile setting up such schemes when girls might as well learn Typing in their own school, rather than spend a few lessons a week studying Technical Drawing at a local Boys' school. Arrangements would be complicated, and

would increase the massive organisational problems already facing schools, but it would provide a temporary means of solving the present disadvantages of space, facilities and staffing.

The girls themselves, however, restrict their own possibilities by their preferences for some subjects offered rather than others. This is one reason why many of the options given theoretically do not work out in practice. If only three girls in one year choose to study CSE Physics, the course is not feasible. Chemistry and Physics tend to lack popularity in Girls' Schools, because they are seen as being "too difficult for girls" or simply irrelevant to their future needs. As I said earlier, the girls in the Senior School are more aware of their own objectives in studying a subject, so certain subjects are taken because they lead to experience in fields which are useful for careers, others are chosen because they have an obvious relation to what the girls see as their future roles. Subjects like Typing, Office Practice and Biology come into the former category, whereas the Domestic Subjects fall in the latter category. Science subjects and occasionally Modern Languages are often unpopular, having less direct relevance to the pupils' aims and aspirations for themselves.

Even in coeducational schools, girls tend to avoid the Scientific and Technical subjects, presumably because they are suspected of being in 'male territory' and possibly because the way they have been taught in the Junior part of the school encourages them to believe that girls are inferior to boys in these matters. Many girls who have received education in mixed schools say that they feel their own education was regarded as second class, that it was more vital for the boys to have a good education than for them. Even with the range of facilities in a coeducational school girls are limited by their own beliefs and expectations, and their sense of being second rate pupils.

It seems to me that in many cases the content of the curriculum and lessons in a single-sex school is not conducive to the education

of girls as people, not just as women. Lessons tend to have a distinctly female flavour, even when the teacher is fully aware of the problems in women's education. The main aim with a number of classes is to uphold the girls' interest throughout the lesson and course, therefore topics of supposed interest to girls are chosen. The conventional 'male' topics like football, violence or war are often avoided, especially with more difficult classes, critical of almost any lesson. This particular problem should be erased in coeducational schools where the teacher has to cater for both sexes at once, and is not tempted to omit a whole range of topics for study. When the pupils choose their own topics however, they too choose subjects they regard as being suitable for a member of their own sex to study. Neither sex is free from this tendency to pick subjects in which they have an interest already, these, of course have been suggested from the earliest days. Therefore our 5th years, currently working on projects for CSE Social Studies have chosen a very limited number of topics despite the wide range of possibilities. Almost 60% of those working on these projects are studying topics related to Children, Motherhood, Birth Control or Marriage. Maybe they have romanticised fascinations for these subjects now, but it is quite likely that in a very few years' time, they will be heartily sick and tired of any mention of weddings or babies. If this is to be so, then it would seem reasonable that school is the main chance the girls have for studying anything different.

The teaching of Domestic Subjects in Girls' Schools is often irrelevant and lacking in common-sense judgement. This is not solely the fault of the teachers since they are to a large extent directed by the syllabus. Girls do need to know the basics of Nutrition and Child-Care (boys are rarely taught such things), but not on the assumption that they will spend all day every day baking bread and bathing the baby. They need to discover how to work as economically as possible in order to employ most of their time and energy in more profitable occupations. We may not want undernourished, uncared-for children and unclean living conditions, but there is a

happy medium to be found between the extremes. Girls are not moreover taught how to mend a fuse, change a plug or the wheel of a car or erect shelves — surely as important aspects of Housecraft as laundering or changing nappies. Unfortunately the content of many lessons such as Housecraft or Social Studies can give the girls a highly romanticised idea of the supposed joys of wifedom and motherhood, underemphasising the tedious and less salubrious aspects. Hence Child-Care projects tend to be full of pictures of bouncing 'Mothercare' babies, Cookery folders are crammed with exotic but uneconomical recipes. Balanced diets for the family and affection for the child may be included, but the overall emphasis is undoubtedly on the romantic side. Too many of the girls believe that their own lives are going to be totally different from those of their mothers and friends, without their having to do much about it.

If girls are to be given any chance of living full, satisfying lives that do not frustrate their desires or potential, then careers assume great importance. It is not enough for schools to give the girls a good general education if they are not prepared for finding a job from which they can truly benefit. Careers Guidance in the school must play a vital role in any girl's education, and the onus of good Careers Advice is upon the individual school. Girls themselves tend to have somewhat nebulous, limiting ideas as to what careers are available to them, and only through sensitive sensible advice and information can they extend or improve their knowledge.

This applies also to Careers Advice for boys, which is often lacking in many facets, but the attention given to careers for boys is far greater than that given to girls. Differentiated social expectations for the two sexes are much in evidence here, and careers for girls have too long taken a back seat. A girl's career must not be assumed to be something she has between leaving school and starting a family. The schools must educate the girls in the meaning and significance of a job, not treating it as getting a living, but as part of living in its fullest sense.

A school may possess much information on a wide range of careers, but advice is frequently geared towards the typical, familiar jobs for girls, which corresponds with their own vague ideas at the outset. Lack of time can be an inhibiting factor where careers are involved, since talks inevitably take up much-needed study time, but many careers talks are all along the same lines as each other — something that can be easily remedied. They are based on such topics as; Jobs with People, Hospital Work, Secretarial Work and others connected with supposedly suitable women's jobs. 'Jobs with People' include shop work and canteen or hotel work. I have never yet heard of a careers talk in my school on manual work, despite the fact that many of our girls have great manual dexterity and potential, and might well benefit from discussion and information on this subject.

It is possible that girls in coeducational schools have access to information on a wider range of careers, but there is evidence to show that talks are held on segregated lines, and in any case, individual advice is likely to be on lines of role differentiation. Though it is not the task of any careers Advisor to dissuade a girl from her chosen career, it is his or her job to point out the many possibilities within that girl's capabilities. Very few girls really know what they want to do anyway, or even what is open to them. Too many girls expect their jobs to be ultimately dull, routine and of a temporary nature, so that tedium matters less. Careers Advice ought to give the girls an idea of promotion prospects within a job, not being content with simply finding each School-leaver a job. It should also be concerned with jobs that girls will find demanding, in which a girl can feel she really is contributing something and is enjoying herself at the same time. A significant number of girls merely want a job that will provide as much money as possible for the least work, partly because they do not understand the nature of job satisfaction, or the importance of careers for women.

Another major problem is that presented by girls who have unreasonable careers aspirations, based on what they have managed to

glean. When girls have unrealistic aspirations, unconnected with their abilities or qualifications they often become totally discouraged and go for a job that is second best, not only in terms of what they wanted to do, but in terms of what they could do. The Careers Advisor should be there to find every girl a suitable job, within her capabilities, but not jobs that are only second best. The main task must be to eradicate ignorance of careers possibilities and encourage understanding.

Girls are frequently eager to take up courses in Colleges of Further Education, but here again, understanding is limited. They enter, or are entered for Secretarial courses, Commerce, Child-Care or Pre-nursing courses — a narrow range all too often considering the many opportunities at Colleges. Rarely are girls informed that they can take courses leading to serious technical and vocational qualification like the Higher National Diploma or take up an apprenticeship.

Until women see that they are as capable as men of having a permanent satisfying career, and until schools truly recognise this, much potential will continue to be wasted, ability will remain unused and women will continue to feel that they cannot be the breadwinners in Society. Unless the schools emphasise the importance of women in jobs, and until the schools do something about changing their limited concepts of careers for girls, then the present situation can only get worse.

At present then, though many girls do benefit from a basic general education and are capable of dealing with most situations that they encounter, though most girls leave school literate and able to think for themselves to some extent, they have still been hampered by unequal opportunities stemming from society's views of the role of women. In effect, girls are still the second sex in educational terms — something that cannot but fail to remain with them throughout their lives. As long as girls remain at a disadvantage whilst at school, they will never have equal opportunities outside school, nor will they be able to lead satisfying, worthwhile and energetic lives in every sphere.

Equal Opportunity for Women in Higher Education in The United States, Britain and France

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Working class and coloured children tend to drop out of education earlier than middle class and white children irrespective of ability. Similarly, girls tend to drop out of education earlier than boys and have far fewer opportunities for vocational training. Women are therefore less likely than men to have the qualifications for entry to higher education. The shortfall in trained and educated womanpower is well known but has only recently been considered a problem.

The heart of my current research is the contribution that legislative and comparable measures can make to improving opportunities for women in higher education, both as students, and in employment and promotion. In the United States, the Civil Rights Act of 1964 as amended in 1972 and the Presidential Executive Orders are available both to prevent discrimination against females and to ensure that employers take affirmative action to employ and promote more women. In Britain, the principle of anti-discrimination legislation has been approved by both Houses of Parliament and Governments of both political complexions are committed to legislate. In France, an equal pay law was enacted in 1972. The Preamble to the Constitution of the Fourth Republic, which is sometimes legally enforceable, provides for the rights of women to be equal to those of men.

The educational system largely reflects the traditions of society and, among other things, helps to socialize the young for their role in that society. The role of women has been seen as one of bearing and rearing children and providing home and restoration for the breadwinner; the 'exceptional' girl may, of

course follow a career. How can legislation influence this pattern?

The reach of legislation may be far greater than its formal terms suggest. Legal and constitutional provisions with equal treatment of men and women in the US have meant not merely the right to equal consideration for virtually all jobs, equal pay, equal fringe benefits including pensions, but also equal rights to child-rearing leave. Where an employer provides leave or guarantees re-instatement to women after a period of looking after children, this right may now be claimed by fathers. Thus, couples are able to decide freely, for example, which shall pursue a career or whether both shall work part-time, in the light of their own circumstances, because neither is penalized in the labour market or as a homemaker. Hence legislation can enable individuals to modify or reverse traditional sex-roles.

Affirmative action programs, based on legislation, the use of the Government's contracting power and action in the Courts, reaches beyond employment and related matters to a consideration of whether federal (and in some States, State or local) resources are being used to support research or publications that encourage discrimination. Thus the process of socialization — or indoctrination — can be challenged.

How far can legislation, such as is proposed for Britain, and the legal and constitutional provisions in France achieve results comparable to those achieved in the US?

The achievement of such results would bene-

fit both the individuals affected and the community as a whole by increasing the pool of ability. Furthermore, many women who, in this country at least, depend on welfare benefits, whether as lone parents or as pensioners,

would as a result of better education and therefore higher earning power be able to maintain themselves in independence. These are questions which I hope to illuminate at a later stage in my enquiry.



Euan Duff: reproduced with permission

A Co-operative Store in Manchester, 1962

Photograph. Three women, one pregnant, shopping in a supermarket. Included as showing the treble role of wife (the curlers so her hair will be done in the evening), child-bearer and house-keeper. Is it fair to say that there is also a sense of the worry of budgeting and deciding what to buy?

Item 1517 from the Humanities Curriculum Project pack 'Relations between the sexes'. See comments by Margherita Rendel on page 166 of this issue.

Sex Role Constraints on Freedom of Discussion: a neglected reality of the classroom*

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Introduction

From 1967-1972 I was a research officer on the Schools Council Humanities Project, involved in developing a highly innovatory teaching role and support materials for those wanting to handle controversial value issues with adolescent pupils of average and below-average academic ability. The main principles which defined the role were believed to be consonant with the project's teaching aim of "developing an understanding of the nature and structure of controversial issues in our society". They were as follows:

1. Controversial issues ought to be explored in schools with adolescents.
2. Students should be respected as responsible adults.
3. Reflective discussion is more appropriate than instruction as the basic activity for generating understanding.
4. Teachers should be **in authority** over discussion procedures, but not **an authority** on how issues ought to be resolved.
5. Teachers are responsible for quality and standards of discussion.
6. Teachers should refrain from using their authority position in the classroom as a platform on which to promote their own views. (Procedural neutrality).
7. Teachers should protect divergence of view within the discussion group when it exists.

What follows is a case-history of my attempts to implement those principles using the 'War and Society' materials with a mixed ability group of boys and girls (nine girls and seven boys) in their fourth, and for some final, year of schooling in an English secondary modern. (I spent a double-session per week with them during Easter term 1970). It is based on recordings, transcripts and notes I made at the time. In writing it I have tried to describe and document key events in historical sequence and how I and the pupils interpreted them as they occurred at the time or upon reflection soon afterwards.

Contrary to popular belief I found that the most difficult aspect of the role to implement was protecting divergence of view rather than procedural neutrality. My enemies in this respect were the students' own conceptions of their sexual/social identities which on the traditionally male subject of war prevented them from contributing to and participating in the discussions as individuals with a personal point of view. In order to protect divergences which existed in the group I had to deal with sex role constraints on freedom of discussion in the small group. It seemed that, in this particular group at least, such constraints were a major obstacle to any kind of radical innovation in teaching and learning. My selection of events and interpretations is intended to highlight how the constraints operated to frustrate my attempts to create those conditions of personal freedom necessary for worthwhile classroom discussion where understanding is fostered.

Session I

I explained as clearly as I could the kind of activity I hoped we would be engaged in, how I saw my responsibilities as group chairman and theirs as members of the group. I did this in the hope that they would gain from it some of the security required to cope with a fairly novel educational situation. I then passed round about 50 photographs and asked each person to select two which specially interested them. I wanted to know their attitudes towards war, and at which points there was agreement and disagreement in attitude. Visuals are a useful device here since the way people interpret them is coloured by their own values, and consequently their value system is evoked and made explicit. I hoped that through this exercise the group would identify the points at which values diverged so that we could agenda these as controversial issues to be explored.

Roy:

"Well, this one is an execution and I chose that to show everything there is so in order and they are doing everything in order. Yet when Jews and people like that were killed they were. it wasn't done in much order at all, they were killed in the thousands and there was no order at all. . . ."

Me:

"Has anybody else got that one?"

*This case history is based on material from a fuller as yet unpublished study by Helen Simons and myself called 'Pink and Blue: a study of sex roles in discussion'.

- Roy: "It more or less rubs it in that he's not doing very right . . . because it says he was executed for spying. Well, I don't think that was as bad as some of the crimes that were committed."
- Me: "Would anybody like to ask him any questions?"
Pause
"Would you like to ask them any questions?"
- (1) Roy: "How would you feel if you were up against that post or if you were one of those men there? Suppose you were one of those who had to shoot him."
- (2) Eileen: "Well that's murder isn't it? I should think they enjoy doing it, it takes up their time."
- Me: "What, doing the actual shooting?"
- Boy: "Well perhaps it should be those that . . . they are the brains of it and when they are told they should do it."
- Boy: "Nobody enjoys killing somebody. Yet they enjoy killing this bloke."
- Girl: "It's murder, in a polite way."
- Boy: "They enjoy killing somebody. . . ."
- Me: "What were you going to say?"
- (3) Girl: "I said of course they do enjoy. They're like that aren't they."

Notes

- (1) No-one responded to my question. I did not want the discussion to flow merely between Roy and myself, so I invited him to ask the group a question.
- (2) The first time a girl had entered the discussion. She concentrated on the motives of the executioners and labelled them as 'murderers'.
- (3) I had noticed a girl trying to get into the discussion. My question brought her in.

After this, other boys volunteered to talk about their photographs. But no girls volunteered although the three dominant ones who had contributed previously joined in the discussions.

Near the end of the session we discussed the discussion.

- Me: "What do people feel about their discussion?"
- Boy: "It shows **most** people's point of view."
- Me: "When you said it shows **some** people's point of view, why doesn't it show other people's point of view?"
- Girl: ". . . they just sat and listened, they didn't feel so strongly that they would say anything. No they are too shy. . . ."

After the discussion I made the following comments: "The problem of non-participation amongst girls was explored. There was some hostility from Roy towards these girls and I sensed some hostility from them towards him."

I thought at the time that I was not worried about non-participants as such. If people do

not want to talk, fair enough. They might still find value in listening to others. What I should be concerned about is that some of these girls might like to contribute but would not feel confident enough to do so for fear of the ridicule and hostility of the boys.

What was beginning to crystallize in my mind was that in trying to wean the pupils away from the traditional influence of the teacher I had not only allowed a controversial issue on war to emerge, I had also prepared a battlefield for a war between the sexes.

Session II

Before the second session began I decided to carry on the discussion of the visuals. Many of the boys had talked about their selections the previous week. I thought "if we carry on I have a device for gently toning down the dominance of the boys and allowing the girls to express their interests on the topic". So I began this session by asking if one of the girls would volunteer to talk about her selection of photographs. This was met with nearly ten minutes silence broken into nine brief sequences interspersed with coughing, whisperings, scuffling, and clearing of throats.

Finally I asked, "Who is starting?"

Eileen said: "I chose this picture because I thought it showed all the **disaster** and **bitterness** that war has caused. . . ." This was followed by some clarification of the location of the photograph but not discussion. I asked if anyone would like to ask questions about the photograph. 28 seconds of silence and inaudible murmuring followed. I then asked Eileen to repeat again why she chose the photograph.

Eileen: "Because I thought it showed all the **destruction** and **bitterness** war has caused."

Dick challenged her: "You just said something different."

Laughter.

Eileen: "What?"

Dick: ". . . said something different. . . ."

Eileen: "I did not."

Dick: "**Disaster** and **destruction** is different."

Eileen: "Well, it's. . . ."

Dick: ". . . murmur."

Eileen: "Oh well, it doesn't really matter why I chose it anyway."

Laughter.

Eileen: "It shows a bit, you know, it shows how what a waste . . . what a waste of time, you know. the time spent building this house and then it just gets, in a few . . . in a second, just burned to pieces you know. It's a waste."

I attempted to involve the rest of the group in discussing the photographs Eileen had chosen.

Three short silences followed.

I then asked if she would like to ask people in the group questions about it.

Eileen asked Maria.

Laughter.

Maria responded: "What was the question?"

Eileen commented: "You rotten lot."

I asked what the second photograph she selected was and after three seconds silence attempted to initiate a discussion on how the woman in it would have felt at that particular time.

Boy: "Heartbroken."

Boy: "Mm, heartbroken."

Girl: "'Cos everything she's had she's lost."

Boy: "Grief-stricken."

Boy: "As a war picture really, it don't convey much at all."

Girl: "It does."

. . . mutterings (inaudible).

Boy: "It just looks like a . . ." (inaudible).

Me: "But the point doesn't seem to me there to be doing justice to Eileen's opinion, because she says it conveys a lot to her about the nature of war."

Boy: ". . . (inaudible) . . . all right."

4 seconds silence.

Boy: "There don't seem to be much action in it."

Girl: "It's shown after the action."

Boy: "It's all been . . . it's all gone."

Girl: "All the action's been hasn't it?"

Me: "So you're saying it shows the result of action in a sense . . . what happens after the action."

Girl: "It shows the grief and sorrow. . . ."

Silence and inaudible whisperings followed.

The discussion reached deadlock. As soon as Eileen had plucked up courage to take the initiative a boy called Dick came in to confront her with a critical question, from which she retreated and backed down. It was obvious from this point that he was the real leader of the boys and that Roy was only allowed to be dominant so long as it seemed there was little danger of the girls exercising initiative. She was prevented from retreating by a friend, who came in to back her up. I tried to hold her in the discussion as well. She looked for support from other girls but they 'let her down'. Hence her remark "You rotten lot". I had struggled to get some boys to comment on one of her photos but they answered grudgingly and briefly and eventually dismissed her choice as being of little value.

Eventually I called for another volunteer. Eileen felt she had shouldered enough of the responsibility, "I've done my bit". This was obviously a rebuke to some of the others. Another girl, Karen, immediately responded and talked about her photograph — an airman returning on leave and embracing his wife and child. At first the discussion was entirely among the girls and there were individual differences of interpretation. As soon as I tried to open out the discussion the boys came in. At first it was thoughtful and reflective. For the first time at least one boy and a girl began to view the material from both a 'masculine' and 'feminine' viewpoint. Perhaps the photo selected helped here.

(4) Girl: "They've been living different lives, haven't they, and now they've just joined up."

3 secs. silence.

Me: "But I think that Eileen was suggesting that, according to Linda, what ought to have happened is that man's feelings ought to have been hardened in some way . . . to. . . ."

Girl: "Well according to what she says. I don't think they should have been. I think it's right, you know . . . yes but what she said in the last photograph, in the way that she spoke, then she should have showed that much affection, if they had been hardened . . . by the war."

(5) Boy: "Yeah, but if you get a load of people who are all humming around in aeroplanes, shooting each other down, and they all felt against killing people, the airforce would come to a grinding 'alt. There wouldn't be one would there?"

(6) Girl: "No, I know, but we're not on about killing the enemy, we're on about feelings with other people."

(7) Boy: "All right, right, say, . . . say, if you've got some very good mates right, in the airforce and they got shot down . . . and you didn't want to fly anymore. There wouldn't be anybody to fly the aeroplanes, so."

Girl: "Well you would . . . you would fly . . . and you wouldn't be able to stop."

Girl: "Ah."

People talking at once inaudibly.

Boy: "You're saying that they would . . . (inaudible)."

All talking at once inaudibly.

Me: "Sorry, Karen."

(8) Girl: "'Cos if they, if his mate got shot down, as he said, that'd harden him against war and against the other people, . . . shooting his plane down, but it wouldn't harden him against his wife and children."

Boy: "That's what I was saying."

Girl: "It would not . . . it would harden him against the enemy but not against their own. . . ."

Boy: "That's what I was saying."

Girl: ". . . country . . . yes, but she was saying in that one, it was probably some of their own country, and she said it hardened them against the feelings."

- (9) Boy: "But not against their own people, no."
 Girl: "Not against their husband and that, just against that sort of thing, . . . you see, shooting and that doesn't worry them any more."

Notes

- (4) The girl implied that she has done likewise. The picture seemed to symbolize for some of them the points at which the 'male' and 'female' experience of war meet. Of course this has been the problem throughout the discussion, i.e. of being able to find a point where the 'masculine' and 'feminine' views of war can fruitfully interact, and at the personal level the point at which 'masculinity' and 'femininity' can relate to create productive discussion.
- (5) The 'male' view is expressed. Tender feelings are not conducive to winning wars.
- (6) A girl suggested that tender feelings for others are not incompatible with 'hard' feelings towards the enemy. Thus men can still have tender feelings towards their friends and loved ones.
- (7) A boy countered this by suggesting that tender feelings towards friends have to be denied to some extent.
- (8) A girl came back suggesting that loss of friends will harden the airman's feelings towards the enemy but not towards his wife and children.
- (9) Agreement seems to have been reached between the boy and some of the girls. War would not harden all capacity for feeling, only capacity to feel in certain directions. But this was obviously a problem felt in the group requiring deeper exploration.

I was also very pleased because twelve out of sixteen pupils in the group had participated, all seven boys and five of the nine girls. This was almost double the number of the previous week. But I was not to see them again for three weeks.

Session III

At the beginning of the third session I handed them an agenda of the issues that had emerged from the previous two sessions and asked them to think about which they would like to inquire into first of all. To the issues raised in the first session I had added: "How does war affect human feelings?" This emerged from the discussion of the photographs selected by the girls. Then I went round the group asking each person to name two issues they would like to discuss. I was interested to see that nearly all of them selected the same two: 'Is killing in wartime murder?' and 'How does war affect human feelings?' The first was the focus of the male dominated first session, the second the focus of the second session in which I 'forced' some girls to take responsibility for initiating issues. There seemed to be a tacit agreement on the part of both boys and girls to take each other's interests into account.

When each person was asked to choose between the two the following was the result:

- Me: "Fiona, which did you select?"
 Fiona: "Eight."
 Me: "Eight, and Patricia?"
 Patricia: "Eight."
 Me: "Eight, . . . and Lucille?"
 Lucille: "Eight."
 (Laughter from the girls)
 Me: "And Maureen?"
 Maureen: "Eight."
 Me: "And Molly?"
 Molly: "Eight."
 Girl: (aside) . . . (inaudible) . . . you only . . . (inaudible).
 Me: "And Daphne?"
 Daphne: "Eight."
 Me: "And Eileen?"
 Eileen: "Eight."
 Me: "And Karen?"
 Karen: "Eight."
 Me: "And Tina?"
 Tina: "Eight."
 Me: ". . . Tina had previously chosen 'three' and not 'eight'.
 Girl: "Ooh, she's going to be difficult. . . ."
 Giggles.
 Me: "And Derek?"
 Derek: "Three." (laughs)
 Me: "Three . . . Bert?"
 Bert: "Three."
 Me: "Um . . ."
 Roy: "Roy . . . three."
 Me: "Roy . . . three."
 Girl: "Can I go now 'cos . . . (inaudible)."
 Me: "Yes, that's all right . . . David?"
 David: "Three."
 Me: "Dick?"
 Dick: "Three."
 Me: "Um . . ."
 Girl: "I think we've won."

Sexual solidarity rather than individual judgment became the basis for selection. Both boys and girls viewed the process as a piece of inter-sexual competition. Notice the girl who said "I think we've won."

I then went on to suggest we should take the girls' issue first. After some discussion about the sort of thing the group would like to consider I presented them with a series of letters written by three brothers fighting in World War I to their sister. I felt that the letters not only explored the relationship between war and human emotions, but would also motivate the boys' concern with action and fighting.

The discussion that followed was very much rooted in an attempt to understand the experience of one of the brothers; his feelings

and attitudes towards the war and his relatives and neighbours at home. There were no outbreaks of aggression; little marked disagreement between boys and girls; and although all five boys present took part only four out of the nine girls did so. The discussion seemed to me to be rather dead and lacking motivation. It was almost as if they had reached some tacit agreement to keep the talk going without diverging to an extent which would release feelings of aggression and hostility.

Session IV

At the beginning of the fourth session I introduced an extract from a novel about guerilla warfare in Vietnam. It explores the relationship between a professional soldier (Sace) and a raw recruit when both face the problem of survival in a countryside where the civilian is not easily distinguishable from the Vietcong.

I introduced the material because I felt it brought the two issues into relationship with each other. And I hoped that as it was explored the boys would be led from an exploration of their concerns into an exploration of the 'human feelings' aspect and vice-versa, so that the discussion of the subject-matter would no longer be restricted by the conceptions of masculinity and femininity prevalent in the group.

It began with both Dick (the boys' leader) and Eileen (the girls' leader) expressing a shared view of Sace. Dick opened the discussion by asserting that Sace had not got any feelings. He had stepped over into the girls' 'territory', expressing a willingness to explore their issue. Eileen agreed with him and one might feel that with the two leaders showing a willingness to explore the same subject-matter this might help to break down the male-female boundary. But it only did this within the context of a general consensus. Dick was obviously an influential contributor with the boys. What he said always carried a lot of weight. So no-one expressed disagreement with him. The same with Eileen re the girls. The effect of the two sentient* group leaders agreeing with each other was the appearance of a total consensus throughout the whole group. The students were still responding on the basis of loyalty to members of their own sex.

It was at this point that the exploration of 'human feelings' led to an exploration of whether the sort of killing depicted in the ex-

tract can be regarded as murder. Although this part of the discussion flowed well it involved only two or three boys and Eileen. Just as Dick had previously shown a willingness to explore 'female' subject-matter, Eileen was now showing a willingness to explore 'male' subject-matter. But now that the issue had switched, the rest of the girls were sitting in silence and not taking part.

So eventually I sought a question which would open it out for the girls, while at the same time hoping the boys participating would stay in. I asked: "What effect do you think this will have upon your feelings as a human being?" From this point onwards the discussion faltered and the boys withdrew. Only Eileen was left answering my questions. As soon as I tried to bring the 'female' issue alongside the 'male' one the boys cut out of the discussion altogether. Most of the girls opted out as well leaving Eileen to speak on their behalf and do all the work. After two silences, realising most of the girls had opted out, I abandoned the discussion of the subject and asked them to talk about the session itself, in the hope of getting some feed-back about their 'understanding' of the problems (especially from the girls).

I asked the girls a more specific question: "... who was the character you felt you identified with there ... which person did you identify with most?" This led to a most interesting discussion amongst the girls about the relationship between Sace and the raw recruit. In the actual discussion it appeared as though everyone in the group had identified with the recruit rather than Sace but now some girls were looking sympathetically on Sace's problems and being more critical of the recruit's conduct. This sympathetic 'understanding' of Sace may have emerged as a product of the discussion, but I felt that far more people had been sympathetic towards him at the beginning than had been apparent. A consensus view based on identification with members of the same sex had stifled the actual expression of individual emotions and feelings. Why this difference in the analysis part? I can only hazard a few rather tentative and speculative explanations:

- 1) The piece so emotionally affected them at the time that they felt completely incapable of expressing and analysing their reactions before the group so quickly afterwards.
- 2) I had deliberately sealed off the boys from participating in this part of the analysis, so that the girls did not feel they had to main-

*A sentient group is a collection of individuals drawn together primarily by an emotional identification with each other.

tain a 'female' point of view in opposition to that of the 'male'.

- 3) Talking about the discussion is not seen as an educational activity while the actual discussion on the subject-matter is. If I am right in assuming that the persistence of unproductive sentient-group pressures is an indication of the degree of resistance to, and alienation from the teacher's values, then sentient group pressures will be greatest when the students perceive themselves to be in an educational situation.

Eventually I turned the discussion back to an analysis of the session. When I asked what they felt about it one boy remarked: "People have given different views, haven't they?" He evidently felt that divergent views had been expressed and that this was an indication that the discussion had been valuable for him. Another boy, however, said he did not find it valuable because "... there was too much of it about human feelings". This immediately sparked a girl off:

- Girl: "What's he talking about? That's what we were discussing."
Boy: "Yes we were."
Girl: "We were discussing human feelings weren't we?"
Me: "Well this is the topic that people have raised isn't it?"
Boy: "Yes we were having both subjects."
Girl: "No we were going to start off with it."
Me: "So you think we ought to deal with 'Is killing murder?'"
Boy: "Yeah."
Me: "I see, so you felt . . . I mean, what's wrong with discussing human feelings for you?"
Boy: "Well, it bores me, I don't know why."

Eileen entered the discussion and said she talked too much. I then did a very silly thing. I asked the rest of the group if they thought Eileen had spoken too much. One girl (Fiona) said she did and I foolishly remarked: "Took the responsibility off you, off everyone else for speaking . . .". At this there was a chorus of 'Yeah, yeah . . .' from the girls. This reaction must have hurt her and increased her sense of guilt. After all she had kept the 'female' perspective a going concern over the weeks and had courageously tried to explore the 'human feelings' issue in face of fierce opposition from the boys. Now, not only did her fellow sex express resentment towards her, but she must have felt my remark indicated that I (a male as well as a teacher) also disapproved of her dominance. I was to reap the consequences of this little piece of insensitivity.

Another girl (who participated only occasionally) expressed what I felt was a fairly general feeling among the more reticent girls, i.e. it would be better if the boys kept the initiative and explored their issue freely. My insistence that their views and concerns should be given as much weight in the discussion as the boys seemed to arouse feelings of guilt:

- Girl: "We didn't talk about 'is killing murder' as much as . . ."
Me: "... do you think we ought to have explored that a little bit more?"
Girl: "Well if we'd have talked about the other topic as well more, got more people saying things about that . . . (pause) . . . they might rather have talked about that than what we were doing before."

Gradually it became clear that the group was splitting along completely new lines. There were about three boys and the same number of girls who were beginning to value the expression and explanation of a variety of individual points of view, regardless of the fact that this involved going against established conceptions of masculinity and femininity. On the other hand there was a considerable block of less dominant boys and girls who clung to the security of established conceptions, and based their views on what they felt to be appropriate to their sex. The first sub-group had begun to affirm in their relationships the sort of discussion values I had been striving to realise in the group over the past weeks. They were tentatively breaking away from the established norms. But this still left over half the group still fairly firmly entrenched in their previous attitudes.

Session V

I began by reading the group a poem about a young South Vietnamese boy who refused to give information about the Vietcong's whereabouts to American soldiers. I introduced this hoping that it was the sort of material both the boys and the girls could identify with. It depicted a young boy who, involved in a conflict between two armies, emotionally identified himself with and aided the Vietcong. I thought that perhaps by discussing it the boundaries between boys' and girls' concerns would collapse.

- Me: "Okay, right what have got to talk about this morning? What do people feel about that poem?"
7 mins. 50 secs complete silence.
Boy: "... (inaudible) . . ."
Me: "Sorry Roy?"
Boy: "I just wanted to get at Brian."
27 secs silence.

Me: "Would anyone like to ask anyone else a question about it?"

1 min. 40 secs silence.

Roy: "Well . . . (4 secs pause) . . . as a poem . . ."

Except for Roy, who never could tolerate the tension of silences, I was met with a wall of silence and the material was completely rejected. At the time I assumed it was the material they felt negative about so I decided to introduce some photographs. But only one boy commented on them and eventually after another period of silence I decided to abandon the discussion. The material was obviously not the problem and I had to find out what it was. As soon as I suggested we explore the problem we had been having the discussion began to flow.

Me: "What I'm asking you to do is have a look at whatever problem it was we were having this morning. Try and say why we had it, what . . ."

6 secs silence.

Boy: "'cos the people who normally talk were not talking."

Gradually the dominant students made it clear that they had remained silent in order to force the others into participation.

Boy: "Well I thought we want to hear other people's opinions, so well I'll keep quiet and see what they do."

Girl: ". . . because we know, that all . . . the ones that talk, we know their points of view. . . ."

Girl: ". . . but the point is carrying on, unless these other ones do . . . bringing in other points that we can discuss."

Girl: "They can't just sit there listening, we just got the same old points being brought out — there's all that lot over there . . . who don't really join in the discussion."

Boy: "They always seem to agree with everyone else."

Girl: "Yeah, you say something . . . 'do you agree', 'yes, yes, yes'."

Me: "Did you feel tempted to speak at all at any time during the discussion?"

Girl: "No not really."

Me: "You didn't."

Girl: "Normally they leave it up to us to speak by not saying anything."

Here a dominant girl was suggesting that the non-participant girls used silence to pressurise them into taking responsibility for the discussion. So why shouldn't the dominant girls use silence to pressurise the non-participants?

The dominant group went on to speculate, in the absence of any information being given

away by the non-participants, about why they did not take part.

Boy: "I just think . . . they can't be bothered to open their mouths, I think. . . ."

Girl: "They can't be bothered."

Me: "Can't be bothered?"

Girl: "Too lazy."

Obvious resentment was being expressed by the dominant students towards the non-participants. I tried to point out that such expressions of feeling would hardly encourage them to talk, but one girl disagreed:

Girl: "No . . . if I say to them 'you're lazy', they'll start . . . they should start . . . and say 'No, I'm not' . . . well I would."

She appeared to believe that people could be ridiculed or beaten into line. This seemed part of the problem. The dominant students had not learned how to go about getting co-operation other than by some form of coercion. I asked them where they thought we could go from this point on in the group. Some suggested that they (the dominant ones) should be taken out of the group and joined with other dominant pupils in other classes. I suggested this might be a way of avoiding the problem individuals in the group had in relating to each other. They then once more resorted to discussing ways of forcing the non-participants to talk. I suggested that forcing was not much good because it would only build up resentment, and did they not want people to participate because they wanted to rather than through force? From this point on some began to analyse the problem of non-participation rather than seek easy answers:

Girl: "The ones that don't talk are frightened they might make a mistake."

Girl: "Might say something stupid."

Girl: "If you think about it and try not to make a mistake, if you always get a bit worried about the others picking you up on your mistake, and then finding out that you were wrong in the first place . . . I mean she did . . . the playground, a moment ago."

Girl: "No."

Me: "But perhaps they may be thinking that if they say something, other people are going to laugh at it."

Girl: "Well they laugh at us sometimes, and we laugh at ourselves."

Girl: "But I mean, I didn't mind when she said (referring to a non-participant) I talked too much, I don't care."

Girl: "If they say anything wrong, we can't do much, can we? We can only laugh and I mean. . . ."

Me: "But some people might find that embarrassing."

Girl: "Yeah."

Girl: "We all know each other, we've been together for three years."

In my view they had hit on one of the central problems of getting a fruitful interchange and exploration of alternative 'points of view'. Some students' fear of making 'mistakes' stems from a lack of confidence in their own rational capacities to hold intelligible views, and consequently a disposition to seek confirmation for the credibility of these views from others rather than rely on their own standards of judgment. Frequently at the root of the phenomenon of non-participation is a lack of confidence in one's capacity to think independently from others. Some in the group had discovered that capacity sufficiently for them to risk criticism and ridicule on occasions, but they were more insecure than they admitted. Eileen denied that the ridicule of the non-participants had affected her in any way when in fact it had shut her up for a whole session. Others revealed a lack of sympathy for the embarrassment caused by laughter when they themselves had had to struggle against embarrassment and were still subject to it. The dominant students denied that their own laughter could be as threatening as some of them had found the laughter of the non-participants. Their comments were tinged with the sort of dogmatism which arises when people still feel threatened by the influences that others can exert over them. If they had been more prepared to admit their own difficulties they might have helped the non-participants to overcome their lack of self-confidence. Instead they drew a picture of themselves as 'the strong' ones and contrasted it to 'the weak' non-participant students in the group. Even though the dominant students had begun to explore the basic problem they still insisted on drawing an unrealistic boundary between themselves and the non-participants. They had excluded them as 'failures'.

Session VI

It was my sixth and final session with them. I started the session by getting them to read an extract from Jungk's 'Children of the Ashes', describing the human misery and suffering which followed the dropping of the A-bomb on Hiroshima. In the discussion that followed all the girls were absolutely silent; not one of them contributed. I eventually stopped the discussion to find out why the dominant girls had opted out.

Eventually they started getting at me for letting the usual non-participants opt out.

- Me: "So really you feel I should have, um, made people talk a bit more, do you?"
- Girl: "Yeah."
- Me: "... than I have."
- Boy: "But then you ruin the point of the discussion."

- Me: "Pardon?"
- Boy: "But then you ruin the point of the discussion don't you? Some people don't like talking."
- Girl: "I know, but we didn't want to talk, and he asked us why, but he didn't ask them. I didn't want to talk."

It was interesting that this week as well as last, it was the dominant girls, rather than the boys, who most insisted that I tried to force them to talk. The boys did not appear to be nearly so worried by the non-participant girls. They accepted the girls' passive role; the dominant girls did not. One can, I think offer a credible explanation for this in terms of traditional sex-role assumptions. The non-participant girls strongly resisted a pattern of educational activity which protected the right of girls to participate on an equal basis to, and as actively as, the boys, particularly when its subject-matter was viewed as the territorial preserve of the boys. Such resistance would hardly worry the boys for it preserved the traditional norms governing male/female interaction. But it would worry the dominant girls. By encouraging their active participation in the discussion and protecting their 'rights' when threatened by the boys I had reinforced their adoption of a role which came perilously close to being 'unfeminine' in the acceptable sense.

The uneasiness which accompanied this process was expressed in Eileen's 'confession' during the fourth session that she had dominated it, and Fiona (one of the non-participant girls) agreeing with her disapprovingly. In the fifth session Eileen and the other dominant girls, with the help of the boys, had attempted to rectify this by 'keeping silence' and hence trying to force the other girls to share the 'work load' of discussion. My attempts to protect the non-participant girls from being so pressurised, and my refusal to take part in the activity of forcing them into participation, was therefore resented. In doing this I was frustrating their attempts to share the work out and thereby preserve their self-image. To them I was being unfair.

- Me: "Why is it unfair?"
- Girl: "Because we're having to get the discussion going and doing all the chattering and trying our best to get that lot to join in and they just sit there."
- Me: "I know, but I mean you're the one that enjoys talking. If you enjoy talking, you talk. If they don't enjoy talking, why should they? As long as they. . . ."
- Girl: "But why should we talk this morning?"

We had turned full circle and were back where we started. Were they correct in

charging me with inconsistency? During the second session I had forced some girls to participate by refusing to allow the boys to talk. I did not merely use silence as a way of providing them with a choice between opting in and opting out; I had deliberately created a silence in order to compel some girls to participate. Then when they copied my technique by deliberately creating silence to force the non-participant girls to take part I protected the latter. Again when they tested my consistency by becoming non-participants as well I refused to accept their opting out. Running throughout the six sessions was a pattern of inconsistent behaviour on my part; giving some the right to opt out and withdrawing it from others. If I had given everyone the right to opt out while at the same time attempting

to provide conditions which enabled them to freely opt in if they chose, I would have been both consistent and true to the standards of interpersonal conduct necessary for discussion work. On the other hand, if I had insisted on participation from everyone and withdrawn the right to opt out I would also have been consistent although rather authoritarian and untrue to my values.

The dominant girls' failure to solve the problem of their relationship as women to the discussion process in a co-educational situation was related to my failure to face and do something about inconsistencies in my own teaching; inconsistencies they had been politely pointing out to me for weeks.



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(See page 167 of this issue)

Moslem school girls: did our school help or hinder them?*

Jean Trevor, Research Officer, Exeter University

It is natural for us teachers to want to know what happens to our pupils after they leave school. What jobs are they in now? Are they living interesting happy lives? I have been very fortunate because I have had the chance of going back to Africa to stay with my pupils now they are grown up and rearing their own children.

You know how one learns to teach in one's first class? Mine was in a girls' boarding school in Sokoto, North Western Nigeria in the 1950s. You know how one learns a lot about oneself when confronted with one's first pupils? Mine certainly made me think hard about what we British teachers were trying to do, because my Moslem Hausa pupils did not want to come to school and they were there against their parents' wishes. They were there because the British pressed the local rulers to send them. Sokoto has a proud tradition of scholarship, a legacy of the Moslem scholars who, as early as the 14th century travelled the academic circuit running from Eastern Metropolitan Islam, to Khartoum, Timbuctoo, Morocco and Moslem Spain. In the 1950s the Moslem religious leaders thought that this Koranic education was enough for girls. Western education might be useful for boys, to learn new skills and take up new jobs in Government service, but it could be damaging for girls. Moslem education is so much more than book learning; it is an attitude to life as well as a code of morals and social behaviour. They felt it was particularly important for girls to have this complete training in manners and attitudes because they should learn to take their place as good wives and mothers so they could conserve the quality of the ancient culture by teaching their children their inheritance.

So then, there were problems for both teachers and girls in the school. The girls feared that being a success in our school would make them a failure in their own community. As Rakiya confided: "If I pass my examinations for you, I will be asked to stay on to train as a teacher. My mother wanted me to marry at 13 as is customary. Here I am at fourteen, and they are already wondering if I am still a good girl, and if I will find a good husband. If I cannot leave soon, my chances will be missed". Then it was terrible for a girl to feel on the shelf at fourteen, when her whole family told her that her aim in life should be to marry a good husband, be a submissive wife and bear and rear God-fearing children.

It was difficult for us young British teachers to be patient. We were enthusiastic, wanting to teach our pupils new skills and open up broader opportunities for them, and obviously they could become the nurses and teachers so badly needed. Meanwhile their parents feared we would make them headstrong and unmarriageable, for **we** were independent and unmarried at twenty three! The wise old Moslem matron tried to settle our differences. She taught us teachers to insist on the polite old Moslem customs, for example giving things to an older person with the right (the 'good') hand, with averted eyes; and she taught the pupils to be punctual. But it was not just a matter of differing customs, that was just the superficial skin. However much we tried to adapt to each others' actions, in our hearts we were travelling in different directions. The old matron ran the boarding compound like an Emir's Hareem, there was strict ranking according to age and the rank of one's father, and no one should upset the tranquility of the God-fearing community by pursuing her own selfish ambitions. But in the classroom we teachers encouraged stri-

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ving for academic excellence, competitiveness, and we said that rewards and achievement and satisfaction come with your own effort and application. The girls thought we were wrong, it was **who** you were that counted, not what you did, and to try to improve one's station in life was to challenge Allah's laws. I can remember being extremely puzzled by one very intelligent girl who always had low marks in examinations, and I was annoyed when I found she was trying to achieve worse results than her classmate who was the Emir's daughter and her father's employer. She explained that this was her religious duty. The girls felt that by pleasing us they would be breaking the rules of behaviour of their own society, and, worse, of their religion.

When I got married and had a family myself, and understood how difficult it is, in practice, in England, to combine using my education to be a career woman and at the same time be a conforming wife and mother, I began to think again. Poor girls, what a turmoil they must have been in! And we thought we were giving them richer lives! When I had reared my own family to a stage when they could be left with Granny I went back to see what had happened to my ex-pupils. I wondered if, in spite of all our earnest endeavours, we had only made them unhappy, full of tensions, and deviants in their own society? When I was thinking about this study some anthropologists explained to me that the British had imposed their schooling which had 'no cultural authenticity' for the people, so I would probably find I had just made my pupils unhappy and given them tensions and doubts rather than, as we teachers had hoped, bringing them progress — new knowledge, new skills and a broader vision. Some African friends thought this too; they said I would probably find that the beautiful old culture had been polluted by our school — but as they themselves were in England writing their Ph.D.s, I did not feel they were quite 'uncontaminated' themselves! So I went to see. I am not sure which of my motives was strongest, fondness for my old pupils, my feelings of guilt that maybe we had brought them misery, or the academic curiosity to understand more about the forces at work which

determine the acceptance or rejection of outside aid, and the process of modernisation and change.

My ex-pupils were very kind, and welcomed me back, and set about re-educating me. I had known that success in our school did not equal success in traditional society. I wanted to know what choices the girls had made in life after school when confronted with what they call the 'Inherited Way or the Modern Way', which had they chosen? Or was there a compromise middle way, or, heaven forbid, were they fated to fail at both?

It had been British policy to select the daughters of traditional rulers and scholars to go to school, hoping, once started, the rest of society would follow their leaders. These traditional aristocrats live in very large households. Some of the most contented women I met were those, who, outwardly, seemed to be living in exactly the same way as their grandmothers, as one of four wives in an extended family with countless servants and helpers. These women were certainly not Women's Lib. At first the old schoolmistress in me was distressed that our school seemed such a poor Investment in Development. These women were not out in careers increasing the Gross National Product, nor were they the teachers and nurses so badly needed. But when I stayed with them longer, and saw things from their point of view, I changed my mind. If they **had** been Women's Lib and questioned the traditional male authorities they would not have made good marriages, or if they had, they would have been divorced quickly, because it is very easy here for a man to dismiss his wife. But a survey I did showed that the marriages of women who had been to school were more stable than those of women who had not. What had happened was that with womansense this group had accepted many of the traditional restrictions they did not really mind about, and had only dug their heels in when their own top priorities were in question. Many said that, although they had disliked the idea of polygamy and purdah, they now saw the advantages and security of not going out to work unless you wanted to (and anyway purdah women go

visiting after dark) and having other women to help with the children. In this group babies only come every two and a half years, because the women do not sleep with the husband until the child is weaned at 18 months; an inbuilt Family Planning System.

Of course there are women who resent the restrictions of the old ways, but they were not as numerous as I had expected. I saw that **outwardly**, although some women are living in the same way as their grandmothers, their reasoning and attitudes towards their children are very different. Traditional women tended to be fatalistic, not self-determining; they said "If Allah wills, this will happen", but the modern women say "With Allah's will I will work for, and achieve this", and "Allah helps those who stand up and try for themselves". The modern women reason about their responsibilities, they do not just let things happen to them. They reason that they do not want to lose their 'cultural authenticity' by becoming completely Westernised; they reject the stupidities of our way — materialism, neurotic competitiveness, our efficient but chilly treatment of our old people. This they say is not a good exchange for the basis of their society, the warm, caring family. But they say school taught them to think about their priorities, and they all want their daughters to go to school "for school does bring tensions, the choosing between old and new, but it also brings the objectivity to cope". They bring up their own children to be questioning and thoughtful and not passively accepting all the old men say (though of course they must be polite to them!). They listen and sagely advise their sons who are qualifying in the new professions and have to make new types of decisions because of their completely new life style. I think of Tumba living traditionally in a mud house, in purdah, married to her first cousin, running a huge compound, outwardly the calm, religious, wholly acceptable, humble Moslem wife; but she is also the inspiration and adviser of her brilliant young son, past President of the University's Student Union, who promises to make a fine contribution to the modern world (even the Gross National Product!) while maintaining the good things of the old.

I have written at length about the women who came from artistocratic families and are still living in big households, because these are the majority. Let me now turn to another group, those women from poor families, who were not from large aristocratic households. These women's parents were at first nervous of their daughters' success in the British school because they might not find good husbands and they discouraged them from working hard at school. But they were amazed that their daughters could earn as teachers, nurses, more money than their fathers. I am thinking of Saudi, daughter of a farmer and potter, who is now running a village dispensary. Her father was anxious lest the chief should criticize his 'shameless' daughter, but her contribution to the health of the village is recognised. And of Yargogo, a butcher's daughter, Head of Adult Education for women, who has been instrumental in organizing purdah classes where 9,000 women have learnt to read! These women are recognised as personalities in their own right, making a very valuable public contribution to their own community.

A very important, though small, group are those women who have achieved their present position by their own hard work, not because of who they are or whom they have married. These are the new elite who are carving out a new way of life and are still often criticized by the elders. Some of these have a difficult life because they are trying to combine the old and the new and are mixing their own amalgam. It is extremely difficult to go out to work in a taxing profession and come home to cook meals in the slow traditional way. This is especially so in a modern marriage where there are no other wives to help, but the husband still expects to entertain all his country relatives when they are passing through town. These were the households where the decisions on priorities in the new way of life were difficult and often made the women unhappy. Happier were those households where the wife, a teacher or nurse, had married a poor man who respected her independence and needed the money she brought into the house, and who had another wife always at home to cope with emergencies. There did not seem to be tension in those polygamous

households where each of the wives made a different contribution, e.g. one clever and wage earning, one pretty and domesticated, and one motherly and loved by the children. One of the most interesting solutions to the problem of choosing between the 'Inherited' and the 'Modern Way' was Hadiza's. She left school at 13 and at 29 was a grandmother. She told me "I have walked the Inherited Way and completed that, now that my daughter has borne us a son. Now I can start the Modern Way, and have my second life". So, a good grandmother, and therefore above criticism, she went back to college to train as a teacher.

To those who would estimate the return on investment in a school in economic terms, I would say that girls' schools cannot be judged thus and certainly not only on the present generation. The immediate economic return seems trivial compared with the women's contribution as mothers in restructuring the socialisation process of their children, giving their children new aspirations and new standards by which to formulate their priorities in a changing world where the old ways of making decisions "it has always been done like this" are no longer sufficient. These women are safe-guarding the quality of life while giving their children the enthusiasm and mental equipment to make the best use of the new opportunities opening up.

Very soon, one feels, it will be correct for the daughters of traditional leaders to have careers, as well as being good wives and mothers. For women have three roles to play. As wives and mothers they are responsible that the best of the old traditions, the quality of the culture which has slowly evolved to uplift the spirits of men coping with the difficulties of living in this dry, hot, difficult, disease-ridden climate, survives in the next generation. In addition, to cope with changing conditions and to mitigate the tensions of change to their children, and to give them the correct priorities and aspirations the women need the very best intellectual training possible, so that society can go on improving decisively. The Moslem Hadith recognizes the women's contribution to society in the saying

"Paradise can be found at the feet of mothers." Thus in their two social roles as wives and mothers safe-guarding the quality of the home, women need the best schooling possible. In woman's third role, that is her public role outside the home, the contribution of schooling is undisputed. In "Education Priority Number One" published by the N.W. State, it is clear that more local women teachers are needed as the basis of the drive for more trained manpower. The State also needs responsible local women nurses for the healthy efficiency of everyone. But these 'women's jobs', which do not question male authority, are not the only public contribution women can make. I spoke to a traditional ruler's young daughter still at school and she confided that she wanted to be the first woman Commissioner for Finance in her state. Unthinkable a few years ago, but I think she will achieve it. She will probably be a good wife and mother too (it is easier to combine the three roles in Nigeria than in England because there the rest of the family help with one's children). I am sure that this Emir's daughter with feminine diplomacy, will succeed, because she will not offend against the essentials of the old code but with self determination, she will pursue the opportunities of the new.

What spirit they have, and who were we to wonder whether they had been made unhappy by the alternatives we offered, to doubt that they could select the best and jettison the irrelevant? Of the 100 girls I talked to and stayed with, only **one** said she now regretted going to our school, and this was because she had missed home, and had not been taught to cook local food properly. And she soon changed her mind when she was offered a job, while I was there, as a teacher of literacy to women in purdah. Even the old religious leaders who prophesied doom if women once got the bit between their teeth, now admit that a girl who goes to a modern school **can** be a good Moslem wife and mother, and not a shameless huzzy, even if while there she is taught to think for herself!

These women have not, as the traditionalists feared, lost their correct Moslem way of life,

but they are less Fatalist, and more self-determining. It might be considered contradictory by **an outsider**, that they have managed to improve the quality of life in accordance with traditional principles. It is not, as the Waziri of Sokoto, a traditional scholar, said when he was given an Honorary Doctorate at the local University in recognition of his learning, "All communities have an inner life, a

spiritual dimension, which makes them what they are, and helps them to rise beyond their present to greater achievement". This dynamic leads to fast change in Africa, not necessarily in a 'Western' way. Only by the consideration of **all** the available alternatives can the best direction be chosen. It is essentially the **women** who make this choice.

Patriarchal Attitudes – an experimental course at L'Ecole d'Humanité

Natalie Luethi-Peterson, Ecole d'Humanité, Goldern, Switzerland

In the Ecole d'Humanité (an international boarding school founded by Paul Geheeb in 1934) an experimental course in patriarchal attitudes and the special problems of women in our society was held from January to April, 1974. The class met six days a week for 75 minutes each day. The 8 participants (4 boys and 4 girls ranging in age from 16 to 18 and coming from German- and French-speaking Switzerland, Yugoslavia and the United States) were capable of communicating in both English and German and these two languages were utilized for discussion, reading and written work. Each student read a book outside of class and reported on it to the others. The works read included de Beauvoir's 'The Second Sex', Friedan's 'The Feminine Mystique', Engel's 'The Origin of the Family', 'Private Property and the State', Mead's 'Male and Female', Vaerting's 'The Dominant Sex', etc. In class excerpts were read from J. S. Mill's 'On the Subjection of Women', Morgan's 'The Descent of Woman', Greer's 'The Female Eunuch' as well as articles from the daily press. Two literary works were read and discussed — Shakespeare's 'The Taming of the Shrew' and Ibsen's 'A Doll's House'. Written assignments were based on such topics as 'The Ideal Man/Woman', 'A Man/Woman I could not Stand', 'My Life

Story Written at the age of 80', the description of a feeling, how Katharina felt under Petruchio's regime, etc.

All written work was read aloud and discussed. Students were encouraged to speak of their own experiences and feelings and the discussion was allowed to digress into many such 'side issues' as the importance of physical attractiveness in a relationship, the significance of dirty jokes, why boys dislike dressing up as girls for a masquerade or dancing the girl's part in a folkdance whereas girls don't mind playing the male rôle, why girls don't want to feel superior to their boyfriends, what an 'image' is and what sort of toys the members played with when they were small.

Historical aspects of the women's situation were touched upon as well as the current legal situation and new developments in the women's movement.

An example of a class discussion follows. The assignment was to make a list of typically female and typically male traits. On this day, February 7th, we discussed Alex's list. One female trait he named was **tenderness**.

Archie: I don't understand why that's purely feminine.
 Oliver: Neither do I.
 Alex: Well, men have to be tough, hard. That's the way women like them.
 Natalie: Is that true?
 Molly: No!
 Marianne: Most women probably do like men to be strong, but it's silly.

All talk of the cult of muscles, Mr Universe, Charles Atlas, etc. General consensus: there must be women who want strong men as protectors, who like being protected.

Natalie: But we've wandered from the subject of tenderness as a female trait. What is tenderness, anyway?
 Christina: When you're tender you show soft, gentle feelings.
 Ted: Kindness, pity, care.
 Anka: If you show your feeling by crying that's a sign of tenderness.

Natalie asks each one when he or she last cried.

Girls: Yesterday, last week, two days ago, three weeks ago.
 Boys: Can't remember, three years ago, long ago, not long ago.
 Natalie: Would you be ashamed to cry in public?
 4 girls: No.
 3 boys: Yes.
 1 boy: No, I'm human, too, after all. If Marianne can cry, why can't I?
 Natalie: Can you think of other expressions of tenderness?
 Christina: Girls hug each other in public. Boys don't. Why is that?
 Molly: In France where I worked last summer men kissed each other.
 Others: In Italy and Spain, too.
 Alex: Why do we behave differently?
 Anka: We can't be sure that those men **feel** more tender.
 Alex: But a man has to be hard. He has to go out and fight in the world.
 Christina: That's right. He has to struggle to succeed.
 Marianne: Some women succeed too.
 Natalie: Are successful women hard?
 Archie: They turn into men. Look at Golda Meir.
 Christina: But how should we be? Like men? Not like men? How should women be?

Christina's question could not be answered. The class realized that it expressed succinctly one baffling feminist dilemma: woman recognizes that what she is has been artificially cultivated; she rejects patterning herself after

those who have subjugated her; how does she discover and realize her true nature?

Toward the close of the term the students wrote down some of their impressions of what they had learned in the course.

Oliver: In this course, I discovered many things in myself that were unknown to me before. Through discussions with my classmates of both sexes I was made aware of the fact that the education I got from my parents' generation and from society had been emphasizing the difference between male and female and that this education had falsified my relations with the other sex.

Anka: Through our course I have for the first time become conscious of woman's position in the past centuries and today. Relationships and attitudes in our school are different from those in ordinary schools. The girls have the same rights and, for example, have just as much sport instruction as the boys, and the boys take cooking, sewing and knitting as well as the girls. We all do the cleaning together and boys don't feel inferior for doing housework. I realized that prejudice can be combatted through education.

Molly: I concerned myself with questions that I had always avoided. I tried to express feelings in words even though my ideas were confusedly humming in my head. The feelings were unclear, the thoughts were unclear, but in our discussions we stimulated each other and talked and talked until our thoughts became clear. At first we were all unsure of ourselves but now that we've been working together for weeks and have praised and criticized each other we've become a group whose members can learn a lot from each other.

Marianne: Trying to describe my ideal man was interesting but very difficult. I had never thought about such a thing — it seemed so obvious. In the discussions my conception changed and expanded through hearing the others' ideas.

Ted: The talks and our readings have really shown the extent to which man has gone to subjugate women.

Christina: How and as what should I take my place in society? What do we expect of a man and what of a woman? There are many questions for which we found no answer, but one thing at least became clear to me in considering the laws — something must be done to change them.

Archie: I never realized all that was involved in the relationship between man and woman or between a boy and a girl — all the advantages and disadvantages and consequences and peculiarities. Now I am beginning to understand the meaning of the word 'emancipation'. I think this course can be of great significance to us in our later life.

Women's Studies in Cambridge

Joanna Mack, Girton College, Cambridge

Women's Studies are gathering momentum in Britain at the moment in all sectors of higher education: further education colleges, polytechnics, universities, and extramural and adult education. These courses spring largely from within the Women's Movement, from people committed to that Movement. Here, some women involved in a new Women's Paper in the Social and Political Science Tripos in Cambridge University look at the questions surrounding such courses. How 'feminist' should they be? Who should they be aimed at? What compromises are worth making? Indeed, what is a compromise?

When we first thought of having the women's course we simply assumed that Women's Studies were a 'good thing'. But as the course got under way more concrete notions of the possible aims of Women's studies in higher education were developed.

Establishing the social situations of women as a matter of serious intellectual concern is one aim. This involves understanding how and why women have been ignored as a serious category of study, and how, if studied at all, they have been considered in a prejudiced way within male determined theories. Apart from an extended critique of this kind, Women's Studies should also provide a better understanding than that currently available of the situations of women, and the forces that create and maintain these situations, and the struggle for change. This can be done both comparatively, between different societies, and historically, and from within a variety of subject disciplines. However, it seems particularly important that Women's Studies do not accept and replicate these traditional subject divisions, even though pedagogically it may be easier to do so. Such acceptance would lead to a fragmentation of Women's Studies, and would inhibit understanding of the social processes as a whole, and the multifaceted nature of women's oppression.

This aim affects academics by challenging the male monopoly of intellectual thought, and seeking to change the content and viewpoint of such work. It is represented in many of the new journals appearing in the wake of American courses, and in the 'special' issues that many 'straight' academic journals have produced on women, although all of these keep within established subject divisions and theories. The Cambridge course was intended to be explicitly interdisciplinary and it is too soon to say how successful this has been. We have certainly learnt a lot about each other's specialities, and we have deliberately emphasised connections between different levels of analysis, and similar points that arise in different perspectives. But often insecurity and fear of looking stupid has inhibited us from doing more of this — which just seems to show how intellectual competitiveness and intimidation by 'respectable' academic standards can replicate themselves in a course designed explicitly to change them.

A second objective of Women's Studies is to establish the political and personal connections of what is studied. One's studies need to be related to personal experience rather than denigrating it as is so often the case in academic courses. Further it is important to study what political use has been made of academic disciplines to justify discrimination and oppression, in arguments about what women are 'really' like. The demand for Women's Studies has mostly come from within the Women's Movement and it is important that this connection be maintained, otherwise 'women' may become just another chapter heading in the trendier textbooks. One effect of this objective will be to raise the consciousness of many of the students concerning their own situations as well as that of the teachers. The extent to which this happens in any course will depend greatly on the students — reports from America indicate some fairly dramatic results especially with first year stu-

dents. In Cambridge most of the students were third year and some already fairly 'politicised' so that much less radical changes in perspective have occurred. However, discussions about the relationship between political activity and work keep cropping up.

The evolution of theory with respect to the Women's Movement is a third aim for Women's Studies. It is widely agreed that the current political practice of the Women's Movement would be furthered by, amongst other things, more intensive theoretical analysis. Although much political work of this kind tends to occur outside formal educational frameworks, Women's Studies do have a contribution to make here, albeit one which is limited by their location in educational institutions. And we have found the relationship between theory and practice has remained problematic.

Another likely effect of Women's Studies is that they directly or indirectly create more teaching jobs for women. This has already happened in America (in combination with the Equal Rights Amendment) but the extent to which it will happen in Britain is unpredictable. One consequence could be to lessen the marked sex discrimination that exists in higher education generally: another to lessen the mental schizophrenia of women who are trying to work on women within conventional and often hostile or disinterested departments. Obviously this only affects a very small number of already well-educated women. In Cambridge there are no such benefits to the present course. The course is not a permanent one, and would not have happened at all without the largely unpaid efforts of many committed women. We are paid only per lecture or seminar and this does not reflect in any way the amount of work put in.

Connected with this is the question of who should teach or study Women's Studies. In Cambridge, however there was little choice. Most of the initiators of the course were research students, and 'established' university staff had to be asked to give lectures, in order to get the course accepted. Only one of these had any active involvement in the Wo-

men's Movement, although the others, two women and two men, had varying degrees of interest and sympathy. This is undoubtedly a compromise but it does not indicate any aspirations to present a 'balanced' viewpoint. One of the points of Women's Studies is to challenge and change accepted notions of what is a fair balance, and we cannot do this if we let ourselves be defined by established notions of what the arguments are about. On the question of 'sympathetic' men — it would be totally anomalous if they were to play a major part in Women's Studies and it is doubtful if any would want to, just as most 'sympathetic' whites would not wish to control black studies. However we do not see this as necessarily precluding the use of certain kinds of expertise that in a given institution at a given time only sympathetic men happen to possess.

Finally, another aim of Women's Studies is to change existing educational structures and practices. If Women's Studies are to influence the way people think and act, they must also try to change the usual social relations of teaching. The attitudes and habits instilled in the practice of learning are as important as the information disseminated. Women particularly are socialised into taking a passive and unadventurous attitude to their academic work, and tend to be excessively unselfconfident, and afraid to speak in discussions. Features of existing educational practice which both create and reinforce these attitudes include competitiveness, excessive assertion of and respect for authority, emphasis on individual achievement, devaluation of personal and social experience as against the respect for expertise. In Cambridge we have tried very hard to create a less alienated and more democratic learning situation. We tried to involve as many students as possible in the planning of the course, though this was limited by the fact that not many people had decided whether they were going to take it. We have also tried to ensure some collectivity in the process of learning, by small groups of people working together on a topic, rather than everyone working individually in isolation. We have also tried to ensure a sharing of what is learned so that unnecessary re-

duplication of individual effort does not occur. We have also been deliberately self-conscious about group interaction, trying to ensure that people do not feel dominated, intimidated or excluded. Our success in these respects is very limited. We are operating within an educational structure that negates these aims — the students have to take other subjects, taught conventionally, and they have to take exams. It is of course also difficult for everyone to stop acting in the ways into which they have been thoroughly socialised, however much they may wish to — and not everyone did. And further we often failed to overcome the problems arising from the fact that some people did indeed possess greater knowledge and expertise than others.

These points have emerged from our arguments about what we are doing. The Women's Paper in Cambridge is not ideal. But no course ever established could be and it would be foolish to aspire to it; for the institutions within which courses are run, the people involved and external changes in practice and theory, will, and ought to, force change and development upon any course which it is worth running in the first place.

'She and Me' – Review

James L. Henderson

University of London Institute of Education

This is a book for everyone, which not everyone will understand. As this would be a pity, because it contains much wisdom, the best service a reviewer can render is to try and spell out its message. This is to the effect that all human beings are part of a process by means of which whatever constitutes reality is becoming conscious of itself. The two aspects of it to which we give the name male and female are creative opposites, from whose relationship self-discovering life emerges. Dr Howe is here essentially concerned with the female aspect and seeks to elucidate the various modes by which she serves and is served by the male principle.

On page 192 the author remarks:-

'She' is the mysterious 'anima' of Jung, the 'animating principle': it is 'she' who makes us tick. 'She' is the root of the tree, and the player of the harp as she plucks upon the strings of our sensitivity. 'She' is the inner dramatist, who wrote the play that we are so precariously enacting, with so much anxious interference on our part. 'She' is the author of the Book, so often dreamed of, but always so mysteriously unreadable, in which is written the story of our lives, from birth to death, as well as 'before' and 'after'. 'She' is our fate, our 'wyrd', our path: but She is so far from being a fixed principle, that She need never be obeyed. But when once She is discovered, 'Old Adam' receives his ultimate reward, of being changed from being mechanically compulsive 'man' to become truly free, as his total Self.

Educationally this book is of interest because it can illuminate the ways in which children can grow up to understand their roles in the quartet of sex, boys needing to be able to accept the female side of their personalities and girls the male side. When sex education in schools explicitly adds this dimension to its curriculum, the pupils will benefit.

'She and Me' by E. Graham Howe (192pp: Triton + Candle, 1974: 95p. Paperback).

What sort of relations between the sexes?

— a review of the Schools Council/Nuffield Humanities Project pack on Relations Between the Sexes published by Heinemann Educational Books

Teacher's Box on its own £12 plus VAT. Complete packs of 20 sets £36 plus VAT

Margherita Rendel

The purposes which the Relations between the Sexes Pack of the Humanities Curriculum Project sponsored by the Schools Council seek to achieve, are set out briefly in the Introduction to the Teacher's Handbook accompanying the pack. The Introduction suggests, not unreasonably, that some teachers may feel anxiety about handling a subject such as relations between the sexes and hopes "that this collection of materials will give teachers support and help them to develop in a discussion group, a disciplined enquiry in which anxiety is allayed". The Introduction then refers to the role of the teacher as "a neutral chairman". I do not propose to discuss this concept here. I shall consider the purposes of the collection and how and whether these are achieved.

It is, of course, perfectly reasonable that a teacher should feel such anxiety especially when dealing with adolescents. The quotation states three means of helping to allay the anxiety of teachers: giving them support by providing materials, helping them to develop a discussion group and encouraging disciplined enquiry. The subject-matter of relations between the sexes is not defined although it is stated that the 'biology of sexuality' and 'techniques of birth control' are excluded. It is implied that the pack deals with "the social and moral aspects" of such relations. At the end of the Introduction it is stated that "the function of this evidence is to show the range of moral positions held."

The pack consists of more than 200 printed items, including visual materials (three reproduced in this issue), drawn from sources ranging from advertisements to extracts from the Registrar-General's statistics. There is also aural material on two tapes. The Handbook

gives both an index and a synopsis (of which more later) of these materials. The items are printed on flimsy paper, almost invariably with only one item on a page. The items are colour coded in five categories:

(i) Visuals and Journalism; (ii) Non-fiction i.e. history, sociology, philosophy, etc; (iii) "autobiography, biography, case studies, letters, etc"; (iv) Poetry and drama; (v) Novels. This categorisation is not entirely clear, particularly when the colour-coding of some item is examined. The items in the collection are numbered though not consistently in the same corner. In the Introduction they are grouped under such categories as: Masculinity-Femininity (items 1501-1533), Encounters (1534-1557), Non-conformists (1617-1624), Influences of mass media and entertainment (1643-1654), Love (1666-1689) and Sex and Morality (1704-1716). The pack concentrates virtually exclusively on **sexual** relations though not necessarily on physical sexual relationships. The assumption seems to be that the only relations that exist between the sexes are those that are sexual or derived from sex. Relations between the sexes at work are almost entirely omitted, although work of some sort, whether paid or unpaid, takes up the greater part of most people's working hours over the greater part of their life-time. It is therefore a topic of some importance.

Undoubtedly the most serious criticism against the pack is the extremely biased selection of items, chosen apparently from a mass of between 2,000 and 5,000 items (private communication).

In such a pack as this, it is reasonable to find some items about "**the emancipation of women**" — and so we do. Thirteen items are

listed in the index under this heading. Also there are some interviews on tape only and ten recommended films which I do not propose to discuss. The thirteen items comprise three visuals — two advertisements and a photograph — six journalistic pieces, two historical extracts, one extract from 'Bhowani Junction' and one sociological extract.

It is worth analysing these items, but first one might think **what one might expect to find in such a group of items under such a heading.**

Advertisements: Both 'The Economist' and one of the major Banks have advertised showing women in positions of power — 'The Economist' — a woman descending from a plane to a guard of honour, the Bank a woman as a Branch Manager. The advertisement reproduced here from 'Newsweek' shows a woman linesman. A photograph: there must be many to choose from — Lady Astor's appearance in the House of Commons, a woman presiding over the Annual Conference of a political party, a woman carrying out official functions as a Prime Minister, Minister or diplomat. Journalistic pieces: Six seems too high a proportion, but there are many to choose from — the first woman to sail single-handed across the Atlantic, to become a High Court Judge, to fly a Lightning fighter, to come top in the final examination of the Institute of Works Managers, to become President of the Cambridge Union, to get her First Mate's Certificate, to skipper a fishing boat, to become convenor of shop stewards in a factory employing predominantly male labour and so on. Then there are pieces about women acting in political, business and professional life in capacities formerly closed to them; similarly for women in manual occupations, although these examples are less well publicised.

What historical extracts might one expect: items about the suffrage movement obviously, the struggle for married women's separate property, for legal custody of legitimate children (a right which mothers in Britain did **not** have at the time the pack was published), for women's education, for entry into the professions and a variety of occupations, for equal pay. The Ford Dagenham women's strike probably occurred too late for inclu-

sion but this does not apply to the match girls' strike or the strike of the AA clerks in which Dame Anne Godwin of the TUC was one of the mediators.

Among novels, there are 'The Mill on the Floss', Virginia Woolfe's 'To The Lighthouse', 'The African Queen' by C. S. Forester, a good adventure story, and John Wyndham's 'The Chrysalids' has the attractions of science fiction.

Among sociological or comparable extracts, one would expect to find Mary Wollstonecroft, John Stuart Mill, Simone de Beauvoir, perhaps Alice Rossi. One would expect some extracts from autobiographies or biographies of the women who have contributed so much by their courage and endurance to obtain the opportunities which now exist in spite of continuing inequalities. Evidence of the use women have been able to make of these opportunities and their value is also plentifully available. Statistical evidence of continuing inequalities and of the progress (and lack of it), over the last century is also needed.

What does the pack in fact include under this heading? In one advertisement (item 1519), a young woman is posed provocatively in a bikini. It is "included as presenting an image of a woman common in our society". Too true, but is woman as sex-object evidence of women's emancipation? The other advertisement (1522) is described as appealing "to traditional sex roles — woman's admiration of the dominant male. Included to show how images and ideals are used and propagated by advertisers. . . ." Which women have the compilers in mind? And what relationship has this justification to the subject-matter of the pack? The photograph (1517) reproduced in this issue (see p.146) with its caption and description in the synopsis is curious for a number of reasons. First of all the assumptions introduced by the compilers: why one of the women has her hair in curlers, the notion of worry, of budgeting and of indecision. The women are allowed three roles — presumably a man's role would include those of husband, father, breadwinner, worker. . . . The implication is that women do not under-

take paid employment, but surely the compilers know that nearly four tenths of the labour force are women (over half of them married) and if five tenths of the labour force were women, as many women as men would be employed. There is therefore a serious misrepresentation of the role of women and of the relationships between men and women in this comment.

Of the journalistic pieces, item 1528 discusses discrimination against girls in education and training, item 1529 comments on the extent of unequal pay. These are the only pieces in the pack on these topics, although such pieces have appeared in virtually all national newspapers. If the compilers were really concerned to promote understanding of issues, should they not have demonstrated that there is wide agreement on what to a few is still a controversial issue? The third item from the 'Morning Star' (1530) is misunderstood by the compilers. The mistake is an interesting one because whereas the author of the article is referring to some women, the compilers extend the comments to **all** women. The compilers often talk about 'women' and about 'men' as though all men were alike and all women were alike.

Of the remaining three journalistic pieces, one is from 'The Guardian' (1532) about men and women in nursing and suggesting that even in this largely female profession, men are more likely to secure promotion. This is a curious choice, since far, far greater problems are faced by women seeking to earn their living in many respectable occupations and professions. Item 1531 is a coyly smug piece from 'Honey' about who pays for whom when boys and girls go out on dates. The last of the journalistic pieces (1510) is a report by Gillian Tindall of the essays written by ninety grammar school girls imagining themselves looking back on their lives at the age of eighty. The piece shows the lack of imagination, ignorance of the world and especially poverty of aspiration of these girls. But the compilers present it in these terms: "Included as showing the extent to which traditional roles still hold for girls. Could be used for comparison after students have written or

talked about their own expectations about their future lives." In other words poverty of aspiration and ignorance are to be fed back as norms.

The two historical items (1511 and 1501) of 1748 and 1863 respectively show in one case an appallingly condescending attitude to women and in the other hostility to such modest emancipation of women as was cautiously proposed in the mid-nineteenth century. The first is included to illustrate "a very widespread attitude in our tradition" — true enough no doubt. It is suggested that the second might be compared with the role proposed for girls in magazines today!

The extract from 'Bhowani Junction' (1635) is about the Anglo-Indian heroine's romantic confusions with a Sikh 'boyfriend'. Both the novel and the extract are about the problems of meeting across cultures.

The sociological extract (1504) is from Dahlström's 'Analysis on the Debate on Sex Roles'. Parts of this extract are alleged by the compilers to be "well-nigh incomprehensible except to the professional" — which leaves one wondering why the extract was included. The passages referred to certainly contain many words which would be unknown to adolescents of average ability or less, but so do many other extracts in the pack. The extract states four major positions on relations between the sexes clearly, first in general analytic terms and then in specific ordinary language. Perhaps this is what troubled the compilers.

The sort of criticisms that have been made of this group of extracts could be repeated over and over again and others added. For example, the anti-feminist bias of the pack is well illustrated by the cartoon from 'Playboy' reproduced here (see p.155) which does not in any case refer to British conditions: "The Board of Education" (sic) in 1967!

Indeed, I would argue that the materials are so ineptly presented and selected in such a biased way as to **prevent** disciplined enquiry in the subject by any teacher and students.

'Relations between the sexes' – a reply

Lawrence Stenhouse*, Centre for Applied Research in Education, University of East Anglia

Margherita Rendel's remarks about the Humanities Curriculum Project's collection on relations between the sexes contain a sufficient number of misunderstandings to require a brief response.

First, her treatment of the role of neutral chairman as an irrelevance invalidates her claim to consider the purposes of the collection, since the purpose is to support that role. It is in that context entirely appropriate that she should react with anger to evidence which illustrates the constricting stereotypes of women put out by the media in our society. It is important to emphasize that the neutral role allows the teacher to introduce controversial material into the discussion without implying approval of it, and thus to encourage a critical attitude to the evidence. The editor too is infuriated by many of the pieces included. In this sense, therefore, the fact that Rendel is able to take the position she does in relation to some of the material in the collection is to its credit. The collection is intended to allow people to make the response she makes.

Second, the pack does concentrate on sexual relations and that is intentional. Her point is that it should have been called 'Sexual Relations' rather than 'Relations Between the Sexes'. I think she is strictly correct if this is her position. The criticism is valid, at least in logic, though 'Sexual Relations' as a title may in fact mislead in other ways.

Third, the concentration on sexual relations does not imply that these are the only relations which exist between the sexes. What it does imply is that the kind of themes she misses are handled in other packs: 'People and Work' (sexual relationship 18 index references; masculinity and femininity in the working situation 37 references); 'The Family'

(too many references to quote); 'Poverty' (many references in the material, but the index does not pull out the sexual variable); 'Law and Order' (13 references); 'Education' (coeducation 12 references; education of girls 4 references); 'War and Society' (sex roles in wartime 12 references; sexual relations in war 17 references).

It would seem that a reasonably good coverage of most of the themes proposed could be achieved by drawing across the packs. At the same time I would concede that there would be weaknesses in balance. I certainly would not wish to claim that the collections are faultless: merely that they are not nearly as faulty as Rendel makes out.

She appears to be asking for a collection on the position of women in society. This would make an excellent humanities theme, though it is not one the Humanities Project developed. Perhaps this is a worthwhile task for Margherita Rendel. It would certainly be a constructive one.

Two footnotes.

I think Dahlström's piece is really excellent. It didn't trouble the compilers at all. As Rendel says, it states four major positions on relations between the sexes clearly, first in general analytic terms and then in specific ordinary language. The effect is to enable the students to raise the question why positions which can be so directly stated are so often stated in terms 'well-nigh incomprehensible except to the professional'.

Rendel underestimates students. They are well able to understand that 'Playboy' is American. They are usually capable of seeing that the Honey piece is coyly smug.

Finally, two points of some importance.

*Lawrence Stenhouse was Director of the Humanities Curriculum Project and edited the 'Relations between the sexes' pack.

First, our case study work suggests that students can react unfavourably to the tendency of teachers to depreciate working-class jobs and roles. What are the rights of girls who wish to conceive their lives in terms of marriage and family? Is it entirely acceptable that they should be made to feel inferior to women who preside over annual conferences of political parties or fly Lightning fighters? I do not know the answer to that question, but it does seem an important one.

Finally, I believe the collection on 'Relations between the Sexes' is seriously defective. The

choice of the title creates a bias against the treatment of homosexuality. Indeed, this theme is treated under the heading of sexual deviance. Several organizations have written to us about this. Each has paid tribute to the collection as taking a more helpful attitude than most other material available, but has suggested that the title of this subsection should be changed to Sexual Variation and that a few other pieces should be included. I greatly regret the use of the term **sexual deviance** and feel this the greatest weakness in the collection. Magherita Rendel appears to have failed to notice it.

Marx, Freud and Women's Lib.

Antony Weaver, Goldsmiths' College, London

In the space of less than three years Juliet Mitchell, still in her early thirties, has produced two remarkably well documented books, both of which break new ground. I for one am grateful for her hard work and regret that there is not space here to take up many more aspects of her fascinating discussion.

In 'Woman's Estate' she presents the political implications with great clarity and is bold enough to admit some of the short-comings of a Marxist view of the aims and methods of women's liberation. She passionately argues the case for equal work, sexual freedom, and the separation of the functions of child bearing and child rearing from physical intercourse, for those who want it that way. In this she mainly relies on Engels' prescriptions (in the 'Origin of the Family'), which were patently devoid of psychological insight however, that the socialist state would take responsibility for the care of all children equally, whether legitimate or illegitimate. She admits that Marx, in transforming the ideas of the phalanxist Fourier, nevertheless 'submerged' the problem of women in the analysis of the family. Even so, in discussing women's lib in

Sweden, she does not demur at the aim to develop "a politics which could keep command of a movement" through Marxist study groups etc. (p.48). She reiterates that "we should ask the feminist questions, but try to come up with some Marxist answers", p.99; and that "totalism is the expression of the protest against all oppressed conditions in the form of an assertion of complete liberation involving the overthrow at one blow of the whole of capitalist society", p.24.

How then does the second book, 'Psychoanalysis and Feminism', follow on? In this, without any clinical experience nor indeed of motherhood herself, Juliet Mitchell offers a meticulous reading of Freud which ends not only in a debunking of Reich and Laing, but in an exposure of Millett, Firestone, Greer, Figs, Friedan and even of Simone de Beauvoir. They come to grief, in her view, either in their disregard of the unconscious or in their non-acceptance of the oedipus complex as an explanation for it. "To Laing the unconscious means merely the untransformed mode of experience that we are simply unaware we are experiencing. Its importance as

a concept and as the object of scientific investigation has vanished . . . what we then make of dreams, slips, jokes, is anyone's guess", p.256.

She counters the feminist critics of Freud by explaining that he did not recommend, only analysed, a patriarchal society. She then rounds on those who are content to advocate a political revolution to end exploitation, as she apparently was in 'Woman's Estate', without realising, as Reich crusaded for in his earlier days, that a sexual revolution here and now is necessary too. But, she asks, how is it that the oppression of women continues even after the overthrow of capitalism? The answer, she holds, is to be found in the unconscious mental attitudes which are continuously imposed upon each generation of men and women through their resolution of the oedipus conflict.

Revolutions will be skin deep unless this is understood and acted upon — "it is fathers not men who have the determinate power. And it is a question neither of biology nor of a specific society, but of human society itself" p.409. In contrast to the need to come up with a Marxist answer, quoted above, she says that "the overthrow of the capitalist economy and the political challenge that effects this, do not in themselves mean a transformation of patriarchal ideology . . . the ideological sphere has a certain autonomy. The change to a socialist economy does not by itself suggest that the end of patriarchy comfortably follows suit" p.414. Furthermore she seems to have shifted her materialist position in pointing out that "Freud was concerned with how social reality (patriarchal culture at that) came into being . . . Firestone, Greer, Figes and Friedan all assume that social reality is there and that somehow the individual comes afterwards. Psychoanalysis does not subscribe to this logical sequence, but to another sort of relationship altogether" p.350. Can this relationship still be Marxist superstructure?

Anyone, who has the strength, is free to change her mind. Only, one may consider, how far is it the mark of a mature person not to fall from one system into another? Without

reference to Wundt or to William James, Juliet Mitchell chooses to claim that Freud discovered the unconscious. Showing a contemporary predilection for Lévi-Strauss and the Frazer school of thought rather than for Malinowski, she accepts Freud's explanation, mainly put forward in 'Totem and Taboo', that the origins of morality are social, that incest between mother and sons, father and daughters or brothers and sisters must be forbidden if there is to be a structure, without which society would not hold together. This is at most a mechanistic theory, which assumes that sex is appetitive. It takes account neither of the notion of aesthetic awareness as the basis of morality, nor of love as a positive, gratuitous feeling of mutuality (Ian Suttie, only mentioned in quotation from Germaine Greer). And there is no discussion of gender, nor of the anima and animus as propounded by Jung, which together with the works of Margaret Mead or of Frank Cioffi would seem to produce evidence which query the status of the oedipus complex as a universal, p.381.

On the matter of evidence, in the section on theories of child development, with which this reviewer is familiar, Juliet Mitchell's treatment appears ill-informed perhaps as a result of her telescoping several separate events, pp.228-9. She puts a particular twist on the development of child psychoanalysis in the two decades after World War II by relegating it "very neatly to the political demands of the epoch". She asserts that at the Tavistock Clinic in London "the main influence was Melanie Klein with D. W. Winnicott and Susan Isaacs carrying out in the same institution somewhat independent studies. . . ." In fact none of these three were ever staff members of the Tavistock, though some trainees worked intimately with the first two. We are told that Winnicott wrote "paeans to the family", though he was well known for his notion of good-enough relationships. To say that from Bowlby, who is described as a child psychologist, "we learnt that a person sucked his emotional stability literally with his mother's milk" makes it sound that Bowlby is supporting the very standpoint he has been at most pains to criticise, that is to say that while showing good grounds for emotional stability being

derived from the earliest infant/mother relationship, this is most emphatically not all dependent on the feeding situation. Incidentally the work on 'Forty Four Juvenile Thieves' was done before the war, and more recent corroboration of the effects of maternal deprivation has been provided by Hilda Lewis, the Harlows and in Mary Ainsworth's re-appraisal, which appears as Part III (1965) of 'Child Care and the Growth of Love'.

It is not my purpose simply to find fault, but to say that errors in this area queer the pitch of statements and of interpretations in others.

My review is a plea to the author for greater empiricism informed by intuitive insight. Through her industry, which has the merits and defects of a massive library study, she has shown up shortcomings in Marx in whose ideology she was immersed. Similarly she may extricate herself from a dogmatic acceptance of Freudian psychoanalysis — in disregard of Jung, Suttie and Alex Comfort — which has landed her in a fix with patriarchy, "the law of the hypothesized pre-historic murdered father", as an arbitrary authoritarian structure of social cohesion, and as a merely social determinant of human morality.

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WEF ARCHIVES

All the available records of the WEF from its inception have recently been professionally catalogued and lodged in the University of London Institute of Education Library. We feel there must be many 'New Era' readers who have in their possession letters and other papers of significance in the history of the NEF, particularly in its early days, and we should be very grateful if such material might be made available for the Archives. Please contact the General Secretary, 33 Kinnaird Avenue, London W4 3SH.

THE WORLD EDUCATION FELLOWSHIP

(Registered under the Charities Act, 1960)

The World Education Fellowship is an organisation whose members are united by a common approach towards education. Although we have certain fundamental aims in common, the method of achieving these aims, and their interpretation, is left to be worked out by members in accordance with local conditions and requirements. We believe in the need for continuous experiment in education in order to achieve the utmost co-operation between children and adults throughout the world.

Retrospect

Mrs Beatrice Ensor, our Honorary President, was the founder of the New Education Fellowship in 1921, which in 1966 became the World Education Fellowship. Its original aim was to encourage progressive methods in learning and teaching among all those members of the teaching profession and parents who hoped to bring up children to a better world than one ravaged by modern war. Emphasis was laid on child-centred education, and the men and women who championed this cause, many of them early members of the Fellowship, included such names as Jung, Piaget, Dewey, A. S. Neill, Ferrière, Geheeb, Langevin, Wallon, Washburne and Minna Specht.

Between the two wars our work spread across the world into 21 countries by means of conferences, lectures and publications, but chiefly through knitting together by means of frequent informal contact of young men and women burning with a desire to effect radical change in education.

After 1945 the Fellowship, which in spite of wartime conditions had continued to function in many countries, renewed its activities with however a rather different slant due to the fact that so many of the battles which it had originally fought were now either won or being waged by official bodies. This meant that we began to operate more within the characteristics of larger, institutional bodies.

In 1947 the Fellowship was recognised by UNESCO as a Non-Governmental Organisation with Consultative status, and undertook various contracts for UNESCO such as an enquiry into Communications between Adults and Adolescents.

Prospect

The World Education Fellowship sets out to further educational improvement and reform throughout the world so that every individual — whatever his nationality, race, status or

religion — shall be educated under conditions which allow of the full and harmonious development of his whole personality, and lead to his realising and fulfilling his responsibilities to his own community and to the world.

We do not consider education as confined to the instruction given at home, school or university, or limited to the years covered by formal instruction, but as a continuous process throughout the life of every individual, and for that reason the WEF is not limited to teachers, but welcomes all who share its aims.

These are — to mobilize modern methods of teaching — to study the contribution of modern technical advances to the freedom and personal fulfilment of the child and the effectiveness of the teacher — to devise effective study courses and conferences for the promotion of world understanding — and to be of service to the teacher in the solution of day-to-day problems arising from his work in the classroom.

The future depends on educational innovators actively co-operating to achieve these aims, which are partly realised by means of **publications**:

The Headquarters' journal is *The New Era*, incorporating a special quarterly supplement entitled *World Studies Bulletin*.

Section publications include:

New Horizons (Australia).

Journal of the National Education Society of Sri Lanka (Ceylon).

Dansk Paedagogisk Tidsskrift (Denmark).

Pour l'Ere Nouvelle (French-speaking group).

Blätter des Weltbundes für Erneuerung der Erziehung (German-speaking group).

Vernieuwing van Opvoeding en Onderwijs (Holland).

Journal of the Society for International New Education (Japan).

US Section News (USA).

If YOU are concerned in effecting change at any level of education in any part of the world, join the WEF, read and contribute to *The New Era*, and if possible join us in our future Sectional and International Conferences.

International membership may be obtained by those living in a country where there is no Section or Group, from the General Secretary, 33 Kinnaird Avenue, London W4 3SH.

Where there is a Section or Group, application for membership should be sent to the Section Secretary or Group Representative.

Above is the text of a brochure (from which names of officers, which appear on the inside cover of the journal, have been omitted) which may be obtained from the General Secretary for promotion purposes.

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Joint editors: David Bolam and Antony Weaver

Photograph on front cover: Camera Press. (See David Ingram in WSB)

Forthcoming:

November — special issue on India — to be written, printed and despatched from there. Associate editor Kallolini Hazarat of Bombay.

December — guest editor for WSB — Robin Richardson.

January/February 1975 — special American issue on the 'Environment'. Guest editor Dr Marion Brown of New York.

We regret to announce, as we go to press, the death of Tony Ramunas, President of the Canadian Section and Professor at the University of Ottawa.

Joint Editorial

We are pleased to devote a special amalgamated WSB issue to Education for Peace on the occasion of the World Council for Curriculum Instruction conference at the University of Keele, and shall endeavour to purvey and to pursue its major findings.

Since the first sputnik, two decades ago, there has been a great re-appraisal of curriculum objectives, initially emanating from American concern over their (most easily measurable) standards in science and mathematics and modified by somewhat different Soviet views on child development — and hence on objectives — and by intuitive European thinkers especially it would seem in Holland and Great Britain.

In the same period 'world studies' have developed so much through the efforts of Unesco and other localised curriculum bodies, and through the establishment of examinations in them, that new knowledge, not merely about the peoples of the world but about ways of relating to them in terms of their power positions, is becoming increasingly available.

The changed status of these studies, although only a beginning, gives heart to those who despair of bringing about innovations. The 'New Era' has played a very small but nonetheless significant part in this change, with the result that writers for our journal can rely on a degree of world-wide sophistication and common knowledge among its readers. This is not surprising when we remember that the ideal of our founders, immediately after the 1914-18 war, was to engender a peaceful world through education.

With hindsight we may say that such a singular aim was naive. However our contributors since 1962* have demonstrated a gradual broadening of the concepts of peace education and of world studies, some of which, but

for lack of space, we would have reprinted here.

FOUR BOOKS ON PEACE AND EDUCATION

1. **PEACEKEEPING** by Jack Fraenkel, Margaret Carter, and Betty Reardon.

Published by Random House for Institute for World Order: Perspectives in World Order series. 90 pages.

The main part of this useful small book illustrates the value of models, systems and case studies. Examples of each are inter-linked: collective security — League of Nations — Ethiopia 1934-36; collective force — UNO — The Congo 1960; mutual deterrence — 'Balance of Terror' — Cuba 1962; limited world government — world law — Malaysia 1989. Also gives pupils guidance on building and testing their own models.

2. **EDUCATION FOR INTERNATIONAL UNDERSTANDING.** Special issue of London Educational Review. Vol. 3. No. 1. Spring 1974. Edited by Rex Andrews. Contributions include:

- a. Education for international understanding; the basic position (Lionel Elvin).
- b. Power, aggression and hostility (Anthony Storr).
- c. Education and the Third World (Lord Caradon).
- d. Moral aspects of international affairs (James Henderson).
- e. Education for peace: the international dimension (Adam Curle).
- f. Peace Studies at Manhattan College, New York (Tom Stonier).
- g. Education for tomorrow (Geraldine Lack).
- h. New approaches to education for inter-

*Articles from 'New Era'

James Hemming, Miriam Langdon, Gene Sharp, Wilfred Brown, James Henderson (Symposium) 'Conflict and Peace. January 1962. pp.1-25

Elisabeth Rotten 'Dialogue on Peace', with comments by Yehudi Menuhin and Philip Noel Baker. January 1964. pp.4-9.

Elise Boulding 'The Role of Education in Building a Peaceful World Order'. March 1965. pp.72-77.

Mary Waddington and Antony Weaver (Eds.) 'Education for One World'. April and May 1967. pp. 55-62 and 66-80.

national understanding (John Colclough).

- i. Words and worlds (Rex Andrews).
- j. Political understanding: children's conceptions of national and international politics. (R. Jackson).

3. **EDUCATION FOR PEACE: FOCUS ON MANKIND.**

The 1973 Yearbook of the Association for Supervision and Curriculum Development. Edited by George Henderson. 233 pages. Main contributions are:

- a. Working for peace: implications for education (Thorton B. Monez).
- b. Antecedents of violence (Aubrey Haan).
- c. Let's listen to our children and youth (Juliette P. Burstermann & Gertrude Noar).
- d. The heart of the matter (Theresa L. Held).
- e. International and cross-cultural experiences (James M. Becker).
- f. Transformations into peace and survival: programs for the 1970s (Betty Reardon).
- g. Children and the threat of nuclear war (Sibylle K. Escalona).
- h. Peace: today and tomorrow (George Henderson).

In addition, there are four very useful appendices (even if the references are largely limited to the USA): 'Data on the human crisis' (William A. Nesbitt); selected bibliography on international education; additional resources; and Consortium on Peace Research, Educational and Development (COPRED), with list of peace studies programs and institutes.

4. **THE PEACE HANDBOOK**

As a result of informal discussions between members from such organisations as the Friends, Pax Christi and Catholic Justice and Peace Commission it was agreed in March 1974 that, compared with the issue of 'development' and 'Third World problems' the 'peace' issue had not received sufficient attention in Britain. It was felt that a book on 'peace', similar to the Development Puzzle published by VCOAD would be valuable.

The book has since been compiled by a small group comprising teachers, members of peace organisations and the Conflict Research

Society, (Richardson Institute, 158 Gower St., London NW1). Its primary aim is to present the ideas, activities and resources related to the struggle for peace and justice to the interested layman, who lacks readily available information on many issues, in a language and form that is understandable and useable. It will help in the preparation of discussion and lecture material, or for participation in political activities.

There are three sections: (1) **Issues.** (Origins of War and Violence, forms of injustice, the disarmament problem, future models of the world, strategies for achieving peace, direct action). (2) **Action.** (Description of methods and techniques which can be used by individuals in campaigning for a more just and less violent world). (3) **Resources.** (Bibliographies, list of films, peace organisations, speakers and other material helpful for obtaining further information).

Distribution will be by Interpret and various peace organisations. It should be of special interest to teachers, lecturers, pastors, community leaders, and to individuals and organisations concerned with social and community problems, peace education, conflict research and international relations. For further information, write to: Mr Philip Barker, 82 Sussex Square, London W2.

COMMENT by David Bolam

Here then are four books to hand, all recently or about to be published. My main impression is what a lot has changed! As a boy, brought up in a Quaker family, there was a double message: 'all war is wrong' and 'love everybody'. Without denying the potency of that upbringing in later life, one had an uneasy sense that something was not there. This missing dimension was the reality of human conflict — problems of both public power and one's own personal aggression. The new peace education aims to put such things at the centre. But what is the new peace education?

A helpful guide can be found in Adam Curle (2e above), and on the appropriate 'education', in Betty Reardon (3f). Another way is to spotlight the viewpoints which recur repeatedly in these four books and in the articles in this 'New Era'.

NEW PEACE EDUCATION CHECK-LIST OF THEMES

		References to	
		4 books listed above	Current New Era
(A) NATURE OF 'PEACE' AND 'CONFLICT'			
(i) — Conflict not limited to war, but extended to include all tension and unrest (such as industrial disputes and urban lawlessness).	2e		
(ii) — Conflict not confined to overt expressions, but is present in any situation of imbalance (such as where one social group is dominated by another, or where injustices exist — however outwardly 'peaceful') 'Structural Violence'.	3a, 3h		Galtung Curle
(iii) — Power is inseparable from living in society, and can be used positively — hence the importance of studying the political dimension of any conflict situation.	2j, 3d		
(iv) — The above factors are also valid for individuals in their immediate, inter-personal relationships. (e.g. conflict may exist in a marriage dominated by one partner; individuals need to learn to use their own aggressiveness creatively.)	2b		
(v) — Peace, then, can be regarded as a continuum ranging from the global to the immediate district, from public events to intimate relations. One may be unable to solve a problem at any point without reference to the wider context.	3f		
(vi) — Developments in knowledge in the 20th century (as well as major social, political and economic changes) have underlined the urgency of the search for peace, and have created a new context. (e.g. — force of unconscious motives in behaviour — destructive power of new weapons — 'global village' with its unequal distribution of limited resources.)	3a		Henderson (WSB)
(B) CONFLICT RESEARCH			
Since about 1960, a number of organisations etc. have been founded, in Britain, the USA, and elsewhere to undertake research into the nature and resolution of conflict. Approach has been inter-disciplinary, and concerned with all aspects of conflict — not just with international diplomacy. This research is seen as of central importance, offering both the guidelines listed in A above, and some of the methodology in next section, C.	3 4		Leeds (WSB)
(C) 'PEACE' AND SCHOOLS			
(A) THE TEACHING — LEARNING SITUATION			
(i) — 'Peace' must be included in the school curriculum, for study	2g, 2c		
(ii) — Need to train affective as well as cognitive qualities (e.g. children need help to come to terms with own cruelty and anger, as well as to gain confidence in making relationships and acting independently)	3c		Röhrs
(iii) — In attempting the above, a number of techniques from the social sciences are proving valuable e.g. models and systems analysis, simulations, socio-drama)	1, 2h		
(iv) — Inter-disciplinary approach, probably supported by some form of team-teaching	3a		
(v) — Values are important. Not teacher exhortation, nor even the scrutiny of value systems — though hopefully the latter will lead to a respect for human differences, and awareness of possible 'universals'. Instead, the stress is on: (a) decision-making, and independence of judgement (b) commitment to social action — community involvement may be part of curriculum	2d 3f		Carpenter
(vi) — Concern with future, as well as analysis of past and present ('survival studies')	3f		
(vii) — Increasing availability of support for the above	2f, 3e, 4		
(B) THE SCHOOL AS A SOCIETY			
— School community must itself be 'pacific' — generally interpreted as being non-hierarchical, non-competitive, and with pupils involved in decisions. Some claims for value of mixed-ability groupings.	2g 3b, 3h		Weaver
(C) SCHOOL AND COMMUNITY			
— School to be open to surrounding community and to parents, with continual contact between them. All have part to play in 'peace' education. Thus 'peace' is no longer seen as incidental topic in civics class — a lesson on the UN — but as a life-long process, beginning in mother-baby relationships, and developed by all experiences of inter-action.	3g		
(D) 'INTERNATIONAL UNDERSTANDING'			
— Terminology. Are global relationships and inter-connections still essentially 'between nations'? Is 'understanding' enough?	2a		
— Study of life of other peoples needs updating with help of: (a) socio-anthropological approach (b) linguistics and communication studies	2i, 3e, 3f		
Also, 'western' bias is still pervasive: need for genuine world-orientation			

DAVID BOLAM

Peace Research takes sides*

Johan Galtung

Professor of Peace Research at the University of Oslo, Norway

The concept of peace has undergone considerable change in the past 13 years of peace research. The idea that negative peace was merely absence of **direct** violence was found unsatisfactory. If one person kills another, and more particularly if a group of persons attacks another group these are clear cases of direct violence. But what if the social structure, inside and between nations, is made up in such a way that some people are permitted to live full, complete, long, creative lives with a high level of self-realisation, whereas others are killed slowly because of wrong nutrition, protein deficiency, inadequate health facilities, deprivation of all kinds of mental stimuli and so on?

This type of reflection led to the distinction between **direct** and **structural violence**, the distinction between violence that is caused by concrete persons committing acts of destruction against other persons, and violence that is built into the social structure. Any emphasis on one type of violence without considering the other can hardly be called scientific because of its clear political bias.

Underlying the emphasis on direct violence is a very important conservative (or if one will, liberal) assumption: namely, that the social structure is basically satisfactory, but that sometimes there are crises. The fire brigade parallel, often invoked by military spokesmen, is important. Normally, the city is not on fire, but the fire brigade is on constant watch and ready to be involved when the crises appear. Early warning of 'trouble' is important.

Correspondingly with direct violence: normally the system is at peace, but sometimes direct violence appears and the person or nations behind it have to be punished, for even if the

person or nation is beyond reform and it is already too late, this may at least deter others from doing the same thing (general prevention as opposed to individual prevention).

A need for permanent revolution

The introduction of structural violence and the fight against it as an equally legitimate concern come under the heading of peace for exactly the opposite perspective. The societies as we know them are now seen as normally unpeaceful. There is inequality, differential life-chances, slow, impersonal violence at work all the time. Hence, **it has to be fought all the time**, by constant social reconstruction, always on guard against new types of structural violence. 'The permanent revolution', not the 'fire brigade', becomes the basic paradigm for action against violence, i.e. peace action.

Needless to say, our newspapers are more trained to report direct violence than structural violence. Hence, our whole concept of news as generally conceived of by newspapers is in itself conservative, supporting one rather than the other of these two views.

Structural violence was in a sense discovered by asking the question: would we necessarily accept a society where there is no direct violence? The answer had to be **no** because extremely feudalistic, hierarchical societies with tremendous differences between high and low often are very peaceful.

If violence is defined as the situation that obtains when individuals are deprived of their potential for self-expression, **and** this deprivation is avoidable, then human rights also belong under the heading of peace. The political Left has rightly criticised the human rights concept by pointing out that these rights have usually been the rights of the centre, of the top of society, and not rights that have been equally distributed.

*Reprinted, with thanks, from 'Peace News', 21 January 1972.

Thus, freedom of expression easily becomes a privilege of the few in a society where the majority are illiterate; but to make it accessible to all is nevertheless an ideal to be pursued. Hence, peace defined negatively as absence of violence leads us not only towards the absence of direct violence, as in killing, but also towards problems of equality and, broadly, of self-realisation.

Nevertheless, these are only the negative sides of peace. The positive aspects of peace would lead us to consider not only **absence** of direct violence and structural violence, but **presence** of a non-violent type of egalitarian, non-exploitative and non-suppressive co-operation between units, nations as well as individuals, that do not have to be similar.

While the peace obtained by balance of terror is negative only, the peace obtained by cutting ties of exploitation and establishing mutually self-sufficient nations that have little to do with each other is also negative. More than that is needed. The net result is a peace research where the classical 'avoidance of war' becomes merely one little corner in a much wider concept.

The science of human fulfilment

The extension of the violence concept to include structural violence obviously focusses attention on such topics as social inequality and injustice, class relations and suppression of freedom, and not on nonviolence, disarmament, balance of power sources of aggression, etc, and may call for completely new types of data and theory, and also for new types of research organisation. For instance, how can an institute with a high level of inequality between staff members be adequate for the study of structural violence? Once raised these questions will not leave one at peace before an answer is found, and not on paper, but in live reality — and this is a fundamental challenge.

Secondly, the formula of multi-level approach has not only survived, but it has been deepened in a basic way. It can be expressed in one sentence: **ultimately, it is the individual who is the unit** (Gandhi). It is the liberation

of the individual from all that impedes his self-realisation that is the essence of peace research. Nations are abstractions that may or may not serve human needs. National interests are meaningless unless they also are the interests of the lowest of the low, not only of a tiny elite. GNP/capita is a cynicism unless something is said about the distribution inside the society. Peace research, hence, would certainly study nations, but turn against their reification and justification as goals in their own right. Peace research should be the **science of human fulfilment**, not of national aggrandisement, not even of international architectonics.

Humanism and symmetry

Thirdly, it had been implicitly assumed that peace research would be a perspective that would basically integrate the social sciences with a smattering of the natural sciences, in order to provide a technology of peace along the lines of the important and impressive International Peace Research Institute (SIPRI) found in Stockholm. But do they draw the borderlines there? Any exploration of such concepts as 'peace' and 'violence' calls for the insights developed in the whole humanist tradition, whether it takes the form of human sciences in general or philosophy in particular; not only for the 'findings' of a social science that has been too dependent on natural sciences. If violence has to do with avoidable obstacles to self-realisation, then self-realisation becomes crucial — and this concept, hazy as it may be, has been much more explored by humanists and philosophers and by social scientists. In other words, it has been our experience that one should not draw any borderline and say that these are the tributaries to peace research, and these are **not**. An open mind and open institutions are among the things that this challenge calls for, particularly since it means an expansion of the concept of trans-disciplinary research not only across department and institutes, but also across faculties.

Fourthly, the introduction of the concept of structural violence makes the original model of peace research, as always, or at least essentially, **symmetric** and inadequate. It is im-

portant to see how this symmetry model arose. Direct violence between nations is most meaningful in a setting of equality, for the simple reason that gross inequality is usually the cause or the consequence of domination, for instance through occupation, or through the particular structural arrangement called imperialism. When violence is exercised in its structural form the victims may not even be conscious of what is going on. They may be incapable of organising any type of defence. Hence, the relation is basically asymmetric. This does not mean that the methodology of symmetry should not direct the researcher towards an effort to understand how the system operates from several vantage points in such a structure of dominance, from the point of view of the high as well as from the low. But there should be no built-in assumption to the effect that the 'solution' can be of the same kind as in a symmetric conflict.

Conflict with the system

In a symmetric conflict the peace researcher would often recommend a solution that would somehow **preserve the parties**, for instance a compromise where they divide the disputed objects in one way or another. In an asymmetric conflict the source of the conflict is the structure itself, and since the structure defines the parties (not the parties themselves) the task of the peace researcher is much more difficult. He cannot appear 'objective', standing above the two, as an impartial third party. He has to take sides, against the structure, and contribute what he has to offer so as to obtain a more just social structure, free from exploitation and denial of freedom.

Thus, a peace researcher at the time of slavery would hardly serve the cause of peace and the negation of violence by proposing a compromise solution between the slaves and the slave-owners, after a careful study of how the two sides view the matter. To abolish slavery is not to work for a compromise solution, but a dramatic change of social structure.

Needless to say, this brings the peace researcher into problems of identity and identification, and concretely into a situation where

instead of being the scientific servant of the establishment contributing some ideas as to how to control or even reduce direct violence, he may become a part of the anti-establishment. I would then claim that this is not because he loses his objectivity — he never had any — but because his search for a more meaningful definition of violence may put him in conflict with a system that upholds structural violence at the same time as it is deeply and genuinely concerned with (the threats of) direct violence.

Essentially what this means is that there is a serious limitation in the formula of **trans-national** research. In this formula there is an implicit view of the world as consisting of nations and of the researcher as a person transcending these antagonisms. This may be a very good approach for **global** (as opposed to national/regional) identification, and extremely meaningful in connection with any concept of global planning. But it is not sufficient as an approach to what we have described above as human (also as opposed to national/regional) identification. This identification has to be with the dominated party, **as long as it is dominated**, not if it later manages to convert itself into a dominant group. Only in that way can the fight against structural violence become meaningful.

The prison of empiricism

The fifth assumption brings us to the criticism that can be and should be launched against empiricism as the only legitimate scientific orientation. In a sense the whole point is trivial. Empiricism is based on the comparison between theory and data, and data can by definition only reflect the past, never the future. Hence, empiricism reflects the past, which is perfectly acceptable as long as one is interested only in understanding the past.

But peace research is concerned with the construction of a better world, to put it bluntly and naively. And this world, with the aspects of peace alluded to above more realised than today, would have to be different from the world so far studied with empirical methods. Hence, do we have any reason at all

to assume that the 'laws' discovered by means of empiricism will be valid in a world that has transcended the world that produced the data for the scientific activity we engage in today?

This assumption would only be valid if one could assume that the world of tomorrow will basically be the same as the world of today, only with a little bit more of this and a little bit less of that. Any such assumption has a built-in conservative bias, and can hardly be said to be 'objective', whatever that word might be taken to mean. Empiricism is extremely important as a reaction against dogmatism, and will always be needed in any effort to evaluate new policies. But to identify scientific activity in general with empiricism in particular is, implicitly, to say that the future will be basically like the past so that what we discover from the past will be equally relevant in the future.

I think there is no reason for this belief. Rather, the values that can be derived and developed from the general concept of peace should be our basic guide to the future, not data from a highly unpeaceful world. Concretely, this means that peace research should not only be concerned with the evaluation of the peace policies of the past, but at least equally with social critique of the present (criticism) and with the presentation of proposals, even whole blue-prints, for the future (constructivism). Only by escaping from the prison of the past, which is the essence of empiricism, can the peace researcher make a meaningful contribution to an ever-transcending world.

Four steps to confrontation

Sixth, we come to the basic problem, what should a peace researcher do? What is the output, to put it in those terms? The concept that has been presented above was essentially passive: he should explore, and contribute insights relating in different ways to the past, present and future. Basically, his task would be completed when the research publication appears.

The idea of ending a research project with policy implications was helpful for a while,

perhaps, but fell short of the desire to tie peace research to peace action. Peace research should lead not only to the designation of action implication and actions, but also to concrete action. It should lead not only to a man capable of reading and writing, but to a man capable of acting.

Why do I say this? Perhaps because the Second World War, and the 'Third World War' between the rich and the poor that has been going on ever since, has made it impossible for a scientist to be only interested in exploring 'truth' and to feel no concrete responsibility whatsoever for the use, non-use or abuse of his findings. Action is called for, and at this point peace researchers in the West have perhaps gone through four stages.

In the **first** stage the idea was simply to make propaganda among other intellectuals, domestically and abroad, so that a higher proportion of the total research input and output could be devoted to problems somehow relating to peace. A more modern version though still limited to the academic world, was the idea of fighting against structural violence in institutes and universities. Its importance as a goal in itself and its usefulness as a training ground are as obvious as its limitations relative to the problems posed by peace research.

In the **second** stage there was, perhaps, the classical idea of the peace researcher trying to persuade his 'establishment' into action, by presenting his findings and making some propaganda for them. This type of strategy was based on the realistic assumption that foreign policy, after all, is by and large the monopoly of a small elite; hence it is on this small elite that one has to work, each in his own country. If one believes in a test-ban treaty or whatever, then this type of lobbying was seen as the proper method in order to obtain implementation.

A **third** strategy, only superficially the opposite of the preceding one, was the idea of working on public opinion, the masses as opposed to the elite, in one's own country, educating them, converting them into pressure

groups for concrete policy proposals. Essentially this was also based on the assumption that foreign policy is made by governments, so peace researchers who feel they have a key that should be used for foreign policies to be peace-productive, should do as other pressure groups do: either work on governments directly, or indirectly via public opinion. The latter had the obvious advantage that it also could contribute to a reduction of domestic structural violence instead of playing up to the elite in the way the second strategy does.

Then there is the fourth idea, alluded to above, of conceiving of the transnational categories of peace research itself as **peace**, not only as **research**. A dense network of peace researchers around the world could in the future be capable of providing a very valuable counterpoint to governmental activities in the terribly important field of international relations.

Thus, one could imagine a future in which every significant governmental conference would be accompanied by one or more 'anti-conferences' at the same time, in the same city. Whether it is to contradict or to complement would depend on the situation. The important thing is to challenge the monopoly on foreign affairs held by governments.

The future of Peace Research

The introduction of structural violence is not a rejection of the concern for direct violence, but a widening of the total concern. Unfortunately, to many people such pairs are seen as contradictory rather than complementary. That is not our intention; we have rather wanted to tell the story of a field in expansion, of the escape from unnecessary, and often harmful, conceptual and institutional strait-jacket.

An increasing feeling that the humanities have important elements to offer does not imply that the social sciences are 'wrong'; a curiosity and bend for 'modern' sociology and political science does not constitute a reason to throw out law and history — except in the narrow-minded, who leave one prison in order to enter another.

The world has changed during the 1960s, so has our thinking about the world, and so has the thinking and the practice connected with peace research in particular and social science in general. As it develops it will probably become increasingly dissatisfied with the traditional maid-servant role ascribed to the sciences by Max Weber, as the man who provides insights into the means after the politicians have defined the end. And in this challenge there is something basically very healthy: a desire to participate, to practise, to be relevant.

But there is also a challenge of the division of labour found in our professionalised society, and this challenge will ultimately also reach and change peace research even more. For a major objection that can be launched against peace research today is that this type of intellectual activity, like all other types, tends to define a small, narrow elite which has its own interests — for instance in terms of prestige and power, if not in such simple terms as salaries and grants. And to this basic challenge peace research has not yet been able to find an answer.

Today it is probably correct to say that peace research is located somewhere between Establishment and People, disenchanted with the former and not very able to establish two-way contact with the latter. In this situation peace researchers may reach out for each other across national borders, and perhaps become an international pressure group that in the future may attain some significance — well beyond the significance today attributed to such organisations as the Pugwash Conference.

But like other intellectual disciplines peace research draws a line between the competent expert and the non-competent, and has not yet become an instrument of the goals and interests of the people in general to reach out and integrate people in a meaningful way. It has not even been able through popularisation — although we see that as a basically paternalistic approach. But the identification is there, and the definition of peace research as a **science of human fulfilment** might yield a basis for further changes and development.

Teaching Peace*

Adam Curle

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A school of peace studies comprises two inseparably interwoven purposes: the study of peace and the training of those who will make it. And by making peace, I do not only mean preventing war. That is, of course vital, but it is not sufficient. There are innumerable situations of non-war, for example, South Africa, which no one could call peaceful. Some even are worse than war: the rapine in Bangladesh which preceded and was concluded by the two weeks Indo-Pakistan war cost infinitely more in lives and suffering than did that war.

Definition of peace

To me the only acceptable definition of peace is a situation characterised by two conditions.

1. There is a low level of violence (I say low level rather than none, because I am a realist). By violence I mean damage done to the potential for human fulfilment realisation, development, or whatever one terms it. This may be physical as through the maiming and butchery of war. But it may equally be psychological. We do violence to each other by political oppression, economic exploitation, or emotional manipulation, or by degrading, demeaning or dehumanising each other in a thousand ways.
2. There is a high level of justice. Indeed, in my view, violence and injustice are almost synonymous. Justice, however, implies a more purposive and positive approach — legal and philosophical — to society than does simply the elimination of violence.

To change the world

If you accept this view of peace and believe that study of and teaching about peace aims to promote peace, something else follows: a school of peace studies must prepare people

to change the world, for the world in my experience is dominated by injustice and violence. Unfortunately, I have no space to expand this statement, though I have tried to do so elsewhere. I will simply say that experience has forced me to a view of the world in which, almost universally, the rich and powerful impose their will — though often with great subtlety — upon the poor and powerless to the detriment of the latter and the advantage of the former. I would add that this has inexorably led, among other things, to suicidal damage to the ecosphere, to increasing global poverty, and to the ever-present nuclear threat.

Of course, if we set ourselves so large a task, we must be particularly careful to approach it systematically. The dangers of well-meaning muddle are considerable.

The first step is to use the word peace with caution: it is both too emotive and too vague and most of us do a mental genuflection before it without defining it. I prefer to speak of peaceful, or unpeaceful, relationships: these phrases imply a system of interaction to be analysed.

An unpeaceful relationship is one through which violence, as I have defined it, is done to one or more parties. A peaceful relationship, by contrast, is one in which co-operation, support, and mutual aid exceed — for ambivalence is universal — the damage.

Four categories of relationship

I consider that a school of peace studies should be concerned with all such relationships, not merely the international ones which conventionally concern students of peace, but inter-group and even inter-personal ones. Obviously such relationships are innumerable and run many gamuts of complexity, level and type. I believe, however, that they can be

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1. The power relationship between the parties is imbalanced and there is a crucial conflict of interest between them. Moreover, the weaker party is not fully aware of what is being done to it, or of the possibility of changing the situation. Prototypically, this is the relationship of the master and the ignorant slave. Here is a true conflict in the sense of a conflict of interest, because the master's advantage derives directly from the slave's disadvantage. Relevant examples might be the black South African population, at least when I knew the country, or — until recently in some respects — very many women in our own society.
2. The power relationship is still imbalanced, but the weak have become aware (see my 'Mystics and Militants' for an extensive discussion of this concept). Normally, though in varying degrees, the growth of awareness is associated with an effort to reduce the inequality of power, and to change the structure of the relationship. (Power is a complex idea which may be measured in terms of militancy, economic, political, or psychological potency. But perhaps the most succinct definition is the capacity to make the other person hesitate.)
3. The power relationship is more or less balanced, but the conflict of interest continues, or is thought to continue. The rival parties may fight it out, or bargain for a settlement. (Bargaining is not suitable when the parties are ill-balanced since the stronger will always gain the advantage

and thus be in a position to perpetuate the unpeacefulness of the relationship.)

4. Lastly comes the peaceful relationship in which divisive issues have been sufficiently resolved for co-operation and mutual support to predominate. This relationship marks the stage of what I would term true development. I say true development because much which has been given that name has been exploitation disguised as altruism.

Reshaping ourselves

The study of the structure of these relationships and the development of techniques for changing the unpeaceful into the peaceful ones constitute the core of peace studies, but before I suggest how this may be embodied in a university programme, I should add a note of caution and perspective. We cannot think of these issues as being outside ourselves; while we may consider ourselves to be on the side of peaceful behaviour, the roots of unpeaceful relationships penetrate deeply and almost imperceptibly into our culture and our natures so that, often in apparent ignorance and with the best intentions, we do violence to each other, directly or indirectly. The inescapable conclusion is that making peace involves a reshaping not only of society and the world order, but also of ourselves.

A peace studies programme

The approach I have proposed implies a number of things for a peace studies programme which is both academic and activist.

1. There must be some concentration in an area which, if we are using disciplinary terms, which I find limiting if convenient, relates psychology and biology. It is important to consider human nature in connection with the problems of awareness or consciousness and the conditions in which they are raised, or lowered. We need to examine hypotheses about the instinctual character of aggression, acquisitiveness, etc. We need to know about the ways in which perceptions become distorted under stress (as I have found in times of violence and crisis) and how they can be restored to greater accuracy.

2. We have to develop accurate and sensitive methods of analysing the structure of relationships, especially those in which there is an imbalance of power.
3. We have to study and to practise the process and techniques of social change, especially the means by which imbalances of power are redressed. (I would emphasise changes which are not mere reversals, where the injustices continue after the actors have changed parts. I would also study the relevance of awareness to power changes: (as Lenin said, the slave who is aware that he is a slave is already half-free).
4. We also need to examine the whole field of negotiation, mediation, conciliation, arbitration, etc. which in the past has by some been considered as the cornerstone of studies in conflict resolution. This area of enquiry relates essentially to the third type of unpeaceful relationships, when the conflict persists, but the balance of power is equal.
5. The preceding categories are concerned with diagnosis or cure. We will learn, I hope, to identify the qualities of unpeaceful relationships in their earliest manifestations and to take action which will prevent them from development or proliferation, just as a wise physician can spot the first symptoms of dangerous disease and eradicate it. But we must also study, to follow the medical analogy, the nature of health; what are the conditions in which unpeaceful relationships are less apt to develop? Here we have to ask searching questions about the existing world order comprising essentially greedy and rapacious nation states, monopolistic capitalism which thrives upon inequalities, and the nuclear family which not only over-consumes, but also tends to separate us from our fellow human beings. And we have to consider alternatives, and the stages by which they might be achieved.

Beyond politics

I have already hinted at something I should now make explicit. We have to recognise that

although we study these relationships, peaceful and unpeaceful, as analytically as possible, we are not apart from them. We are part of them and contribute to them directly or indirectly through our perceptions of ourselves and each other, and through our behaviour. It would be inconsistent for us to profess to study peace and to enter into exploitative relationships with others through our actions within the community or through our investments, patterns of consumption, or general way of life. The study of peace, in fact, involves as an essential component the practical effort to live peacefully ourselves. And this involves actively applying what we know about unpeacefulness in any of its forms to the promotion of peaceful relationships. This may at times be very hard, even painful and dangerous. We may be accused of lacking scholarly detachment, even — horrors — of meddling in politics. But the promotion of justice and the diminution of violence, which are the corner stones of peace, are beyond politics. But I should strongly stress that practice, as in some other academic fields, such as medicine or engineering, is intrinsic to our work, it is not the less academically serious. Problems of peace are far too vital to be treated mushily: we have to apply to them our most rigorous intellectual tools.

Implementation

I cannot say much about the implementation of these ideas in a degree course: the details of the programme must await further discussion with colleagues and the university authorities at Bradford. The programme, moreover, will no doubt be continuously evolving. Let me, however, make a few tentative suggestions.

I expect there will eventually be up to five or six of us primarily concerned with peace studies. I would hope we will all be approximately agreed on such fundamentals as the nature of unpeaceful relationships and the need for the study of peace to be more than a scholarly exercise, though I cannot attempt to say what this might mean for any single one of us. Between us we would cover the five main fields of study I have outlined. One of us might be a psycho-biologist, if there is such a

thing; another a social scientist specialising in social change; a third, an imaginative thinker who might embrace almost any discipline — who was concerned with problems of society and the world order; a fourth might be skilful in the field of negotiation and conflict settlement. We should also need the contributions of many others, economists, anthropologists, political scientists, biologists, philosophers as well as experts in the fields of management, race relations and labour relations, for there is no limit to what is relevant to peace studies. These will help us to tackle the specialised aspects of many issues with which we may be concerned. Fortunately our work on peace studies will develop in a university which is based on a system of schools embracing people from many disciplines who are interested in, say, the environment, or European studies, or peace, rather than exclusive departments. Thus we hope to have many helpful allies.

Practical work

We shall probably begin with a post-graduate programme, an M.A. based on perhaps three or four seminars and a thesis. From that we may move on in a couple of years to an undergraduate course. This might begin with a year of general study of peaceful and unpeaceful relations, followed by a second year of greater specialisation. The third year would comprise work attached to any suitable agency, ranging from those concerned with marriage guidance or community relations to UNITAR. The last year would be spent in seminars and a write up of the preceding practical experience. Throughout the period spent at the university, there would, in addition, be close practical involvement with the local scene. I would stress, however, that these are simply my ideas which require both elaboration and ratification by the university.

To conclude, I hope we will be able to build a school of peace studies which will establish a concept of peace comprising the coincidence of justice with the lack of violence, and that we shall prepare people to work for this sort of peace. This will be done by helping students to analyse relationships systematically, and by equipping them with the tools

needed, where necessary, to change them. This means two things. Firstly, that they will skilfully oppose violence and injustice, secondly, that they will work constructively for an order which is more harmonious, saner, and more equitable.

This is indeed a high purpose, and we may not achieve it, but to set our sights lower would be a betrayal.

The International Comprehensive School for Peace at Heidelberg

Professor Hermann Röhrs
University of Heidelberg

1) Within the framework of research for peace pedagogical efforts must be promoted and given priority of emphasis in school. In order to achieve this the International Comprehensive School serves as a well-suited instrument because of its socially critical and integrative goals, based on its international recruitment and on continuous exchanges of teachers and students from various countries.

At Heidelberg the central task of the International Comprehensive School is the testing of new possibilities for all educational institutions. Thus it becomes necessary scientifically to control and evaluate pilot programs conducted in peace education and to make the results available for peace research.

2) At International Comprehensive School everyday activities are not only raised to the level of genuine learning experiences through observation and systematic reflection, but the practitioner becomes the ideal partner of the theoretician. Research must increasingly include practice for the sake of the mutually important experience, and because only through this cooperative effort can the most favorable conditions for innovation be created. In order to put into practice the concept of an education for peace the International Comprehensive School admits the children of 'foreign laborers'.

3) The International Comprehensive School is organizationally conceived as a **heuristic model**. This represents a system of different but mutually complimentary measures which strive for the individualization and humanization of school work, without thereby negatively affecting social education as such. After the 'orientation period' (5th and 6th grades) instructional work begins in the 7th grade in the various 'tracks'. And opportunities for further development are guaranteed through various structural measures.

4) This type of **scientific practice** within the International Comprehensive School demands the realization of the following points: firstly, the inclusion of issues and problems which are relevant to education and research for peace; secondly, the development of one's own concept of what education for peace is, which must be continually and critically re-examined in the light of new experience. Finally, the entire pilot program must emanate from the actual social situation where the attitude still prevails that war is inevitable because it has its roots in human nature.

5) However, a 'Peace School' is not at all an elite institution degrading all other schools to 'War Schools', an argument that was heard during civic debates about this type of school in Heidelberg, but rather an experiment to clarify for **all** schools, by way of demonstration, the opportunities for 'peace education' hitherto largely neglected.

6) Peace cannot be realized by fighting War. The goal of all educational efforts must be to impart insights into the dangers under which we live so long as governments still use warfare as an instrument of politics. For in view of the present level of armaments, total war would result in the destruction of our highly compact industrial society.

7) Therefore, educational work must be aimed at fostering an insight into the senselessness of war i.e. not only to absorb this cognitively but to incorporate it into the process of creating a new way of life. Part of this process includes discussion of possible international safeguards against war. To secure

peace through mutually supplementary measures such as deterrents, international agreements, organizations sanctioned by international law must become an attitude mentally understandable and accessible to children by way of a continuous occupation with these problems.

8) A fundamental prerequisite for this is an **understanding of the interdependence of prejudices, conflicts and aggressive mechanisms**. A person's prejudices will then be found to have been acquired by having lived in a certain type of environment, **not** to be innate.

9) Important as insight into conflict situations is, in order to reduce them, it is necessary to realise that conflict itself is an essential element in the illumination of one's conscience. The task is to bring into being an attitude which actually affirms, or welcomes, conflict and aggression as a kind of social therapy from which the individual learns how to keep the situation under control.

10) Against this background education towards 'consciousness of conflict' implies the acceptance of conflict as a basic condition of life.

11) Social Studies and the Study of World Regions as well as instruction in Modern Languages offer special curricular bases for the above. In the Natural Sciences as well as in Languages and History, ability for critical judgement can mature only by help of a thorough study of the subject matter. This task receives support from the daily 'togetherness' within the Comprehensive School as a 'Full Day School'. Through this 'togetherness' experience will be acquired which indicates that peaceful cooperation is not a matter of course but the result, to be constantly re-acquired, of a continuing encounter and confrontation with a manifold variety of real contrasts.

Kurt Hahn and the Salem Tradition

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If one were to compile a list of people who have made a significant contribution to the contemporary educational scene, the name of Kurt Hahn would surely be included. In fact, the 'Times Educational Supplement' went so far as to say apropos his eightieth birthday in 1966: "No one else in our day has created more original educational ideas and at the same time possessed the gift of getting them put into practice."¹ One could have reservations about the first part of this statement. So much thought has gone into education since the days of Plato that nowadays it is virtually impossible to contribute anything that can be described as truly original. And those who have heard Hahn speak will know that he usually begins with a disclaimer of originality, acknowledging his indebtedness to others before him.

It would not be amiss to liken him to a wise apothecary who has concocted a special mixture out of known ingredients. What that description does not tell us is that he is also responsible for making the diagnosis and for administering the medicine. There is, however, something in the apothecary comparison. For to Hahn education has essentially a protecting and healing function: to protect the young against certain harmful influences in our society and to heal those who have been exposed to them.

As symptoms of a sick society he proclaims the following:

- (1) A decline in physical fitness owing to an over-dependence on modern methods of transport and mechanical gadgets;
- (2) A decline of the spirit of initiative and enterprise owing to the 'unearned thrills' provided by the mass media of entertainment;
- (3) A decline of care and skill brought about by the fast disappearance of craftsmanship; and
- (4) most alarming of all, a decline in compassion as shown by the growing unwillingness to dedicate.

No wonder, adolescents appear "ill at ease, some low spirited and purposeless, others fretting for action and not likely to find outlets of an honourable kind."² Yet innately there is nothing wrong with them; in infancy they showed every promise. It is the environment which is at fault and the educational system which, stigmatized as 'instructional' system, has taken too narrow a view of its responsibilities. So much for the diagnosis. What is the 'special mixture' which Hahn recommends as an antidote or cure? There are four main ingredients.

Athletics. Standards help to acquire physical fitness and self-confidence. This is particularly true of the less gifted who have no hope of succeeding against their more able fellows but can always improve on their own previous best performance.

Expeditions. Whether by land or by sea, they develop valuable character qualities, such as initiative, because they pit the individual against the unexpected and often adverse.

Projects. Defined as activities of one's own choice and leading to a definite target, they call for tenacity of purpose and meticulous care and provide opportunities for self-discovery.

Service. Here Hahn claims to have found the answer to the challenge which the American psychologist William James threw out to educationists earlier this century: to find the "moral equivalent of war". Hahn says that even the higher dynamics can be released in anyone who is called upon to help those in need and in danger of life.

Believing, as he does, in the essential goodness of human nature, he is in no doubt that young people are eager to respond. Much depends on the right approach: don't compel them, don't preach to them, but challenge them. Every individual has his latent strength, often hidden away. The way to discover where it lies is to plunge him into experiences in a wide variety of situations. Such experiences must be testing in every respect, so that his weak points are tackled as well as his strengths built up. "Success in the sphere of one's weakness is often as great a source of satisfaction as triumph in the sphere of one's talents."³

It is clear from this, of necessity, potted exposition of Hahn's thought that what matters to him is character. What he is looking for is, in order of priority, character — intelligence — knowledge.

Whether one agrees with Hahn or not, it would be a mistake to judge him merely by his theories without considering whether anything resulted from those theories. Being basically a man of action rather than reflection, and having decided early on in life what he wanted, he has spent all his life seeking to demonstrate his ideas. Though born in Germany, he owes more to Britain than his native country and this began when, as a schoolboy, he encountered three boys from Abbotsholme and continued with his student days at Oxford. The first opportunity for his ideas to be put to the test came in 1920 with the foundation of Salem, of which he became headmaster. This, a co-educational boarding school, was founded for the purpose of helping to build a democratic Germany, after the collapse of the Empire following World War 1.

What was the situation at that time for someone with unorthodox views on education? There were over sixty so-called 'New Schools' in existence in various parts of the world, a 'New School' being one which measured up to certain characteristics enumerated by Adolf Ferrière (and described by him in the 'New Era' January 1921. Vol. II No. 5; and reprinted in the 'New Era' July/August 1971 pp. 583-6; and in French in 'New Era' April 1974 Vol. 55 No. 3 pp.77-79. A.W. Ed.).

Of these schools the most important was without doubt Abbotsholme, founded by Cecil Reddie in 1889. Reddie favoured a broadly based curriculum which was not dominated by classics; physical skills were developed by manual labour rather than games, and manual skills by carpentry and other crafts. He emphasized the value of social responsibility in place of competition and had the moral regeneration of Britain in mind. (There are several striking similarities between Reddie and Hahn: both were bachelors, each admired the other's country and both left their imprint by the force of their personalities).

Another school Hahn could look at was Bedales, founded in 1893 by an ex-member of Reddie's staff, J. H. Badley. Badley organised his school on similar lines to Reddie, but the intake of pupils was more cosmopolitan and

he introduced a new dimension by making his school co-educational.

Nearer home, there was the chain of Landerziehungsheime, started by Hermann Lietz. Lietz, too, had taught at Abbotsholme and the book he wrote on it, 'Emlohstobba' (Abbotsholme in reverse), made a deep impression on the young Hahn. The Landerziehungsheime were co-educational boarding schools which forged strong links with the surrounding countryside and teaching was based on project work.

There was thus a wealth of experience for Hahn to draw on. No wonder he declared "We cribbed and copied from many sources: from Plato, from Dr Arnold of Rugby, from Eton, from Abbotsholme, from Hermann Lietz, from Fichte and from Wilhelm Meister."⁴ With so much cross-fertilization going on it would be difficult, if not impossible, to specify precisely in which way each of the above sources (and others acknowledged elsewhere, such as the Boy Scouts) influenced him.

Hahn would certainly subscribe to most, if not all, of Ferrière's 30 points. However, if we want to know what matters to him most, we need only look at his 'Seven Laws of Salem'.⁵ They are:

1. Give the children opportunities for self-discovery.
2. Make the children meet with triumph and defeat.
3. Give the children the opportunity of self-effacement in the common cause.
4. Provide periods of silence.
5. Train the imagination.
6. Make games important but not predominant.
7. Free the sons of the wealthy and powerful from the enervating sense of privilege.

It is significant that, unlike Ferrière's 30 point scale, there is no mention at all of teaching methods or the curriculum. In actual fact, though he allows them, Hahn does not insist on the Arts or Crafts.

The meaning of Laws 1 and 2 have already been discussed.

No. 3 shows the importance he attaches to training for responsibility. Although he is by nature an authoritarian, he puts the running of a school largely in the hands of pupils who have attained posts of responsibility.

No. 4 is a reaction against, not only the hustle and bustle of modern life, but the over-organised boarding school day.

No. 5 is badly put. What he means here is the ability to anticipate, and resist, the whim of the moment.

No. 6: Colours are awarded for a proved sense of responsibility, not playing for the school. Physical fitness, as such, is very important to him.

No. 7: Though he favours a mixing of social classes, there is no mention of co-education. He has nothing to say about sexual problems which, presumably, can be sublimated by the 'health-giving' activities he advocates.

In 1933 Hahn was driven out of Nazi Germany and within a year succeeded in establishing a public school in Scotland, Gordonstoun. Gordonstoun today is basically what it was then, some of the earlier idiosyncracies have been dropped. During the same period more orthodox public schools have seen much change, so that differences between them and Gordonstoun are not as pronounced as they used to be. Certainly they share the same academic curriculum.

At Gordonstoun the prefects are a self-electing body. In order to attain a position of responsibility, one must progress through an elaborate system of trust situations. This includes self-checking on a chart each night on whether certain duties have been carried out — the famous 'training plan'. However, what impresses the visitor above all is the pride of place allocated to various service activities. The school has its own fire service station and coast guard hut and trains its own mountain rescue and surf rescue units. If the pupils are not drilling for these, they may be found sailing or climbing, etc.; games are played twice a week only. If a boy or girl* is engaged on building a telescope or studying French Impressionist painters, it is likely to be part of a Project.

Of course, many of the above-mentioned activities had been pursued by schools long before Gordonstoun was ever heard of. But in none had the entire array been assembled under one roof and practised with such intensity. Because of this, and because many pupils are accepted who do not meet the Common Entrance requirements, Gordonstoun is not found in the first division of the academic league. This has never worried Hahn (though it has worried some of his col-

leagues). However the fact that some twenty leavers go to university each year shows what is possible even under 'adverse' conditions!

In 1953 Hahn gave up his headship of Gordonstoun — though not his campaigns. As a demonstration against excessive early specialisation in secondary schools which, in his view, was preventing many boys of promise from reaching the universities, Hahn decided to invade the Oxbridge camp itself. Industry agreed to provide the money and so the Trevelyan Scholarships came into being. These awards were based on the candidate's school record as well as a project showing evidence of "a genuine and sustained interest in some subject not covered by the normal examination syllabus . . . originality and enterprise".⁶ Between 1958 and 1965, when the fund came to an end, around 190 projects a year were submitted by pupils from public and grammar schools all over the country. Here we have an interesting example of a curricular innovation which might not have come about if it had been merely the subject of a learned treatise.

In 1962 another of Hahn's dreams was realised: the forging of an international community to help international understanding. St Donat's, in South Wales, is the first United World College (others are in Malaysia and Canada). Its pupils come from over forty different countries and enter at the age of sixteen plus. After two years they take the new International Baccalaureate examination which is recognised by the participating countries as meeting their university entry requirements. Academic work is but one aspect of the life at St Donat's. There is a wide programme of activities. Examples are drama, swimming, community service, a whole week's project each half-term and, not least, a range of rescue services along the treacherous Welsh coastline.

An even more revolutionary concept is the 'short term' school which precedes the international sixth form college by twenty years. Here the dosage prescribed by Doctor Hahn is more potent because the treatment is much shorter, and the main ingredient is called 'adventure'.

*Girls were admitted for the first time in 1972. Salem had been co-educational from the start.

The Outward Bound school, as it is better known, provides residential courses of four weeks' duration for young people from every kind of background. There are now six Outward Bound schools in this country and another twenty overseas. They are deliberately situated near the sea or mountains, in other words in areas where the environment provides challenging opportunities for putting youngsters through their paces.

It is often held against Hahn that the benefits of the measures he advocates are available only to the select few — those whose parents are rich enough to afford the boarding school fees, or those who are lucky enough to be picked for an Outward Bound course. This charge can hardly be levelled against another brain child of his, the Duke of Edinburgh's Award. This derives from the Moray Badge which Hahn instituted to reward achievement in the character-testing activities at his school on which he laid so much store.* The Duke of Edinburgh's Award was launched in 1956, as an "introduction to leisure time activities, a challenge to the individual to personal achievement."⁷ To obtain it, a boy or girl must qualify in four spheres of activities (remember the four 'declines'?) — Expeditions, Service, Interests and Physical Activity (boys) or Design for Living (girls). It is open to young people anywhere to go in for the Award Scheme, through their school, youth club or place of employment. Over a million have already done so, in this country as well as abroad.

All the above can be traced in direct succession to Hahn. To these must be added some ten schools which have come into existence in the last few decades and which state expressly that they are run on Gordonstoun lines. They include Boxhill in England and Anavryta in Greece.

What has been Hahn's influence outside the private sector in Education? That is a more difficult question to answer for it cannot be determined whether the measures he advo-

cated would not have come about in any case. With this reservation in mind, attention may be drawn to the following examples:

Projects. Because it makes individualised work possible and can be related to a pupil's special interests and aptitudes, project work has come more and more to the fore. Projects have now taken their place alongside unseen papers as a valuable tool for purposes of assessment.

Community Service. There are few secondary schools nowadays which do not make provision for this or other forms of service. Community Service has been made 'respectable', too, by being recognised as a subject examinable for CSE.

Extended Day. With the broadening generally of the curriculum has come the breakdown of the concept of the 9 to 4 school. For parity of status of the so-called 'extra-curricular' activities Hahn has been campaigning for years.

Adventure Training. Mention must be made finally of the many local education authorities and youth organisations, who, if they have not established their own outdoor centres, provide courses employing techniques which are known the world over as 'Outward Bound' techniques.

It is significant that Hahn has made a far greater impact in the country which has adopted him than in his native Germany where he now lives in retirement. Yet when he came to this country in 1933 there were many who regarded him with suspicion, if not hostility, and the war did not make things easier for him. Only a man of stature could have surmounted the many difficulties that confronted him. The fact that recognition was hard-won is a good reason for believing that his reforms will outlast his lifetime.

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KURT HAHN

Biographical Details

GERMANY

- 5.6.1886 Born in Berlin. Educated at the Wilhelmsgymnasium Berlin; studies at the universities of Berlin, Heidelberg, Freiburg, Göttingen and Oxford.
- 1914–19 Political career: acts in a freelance capacity, closely connected with the German Foreign Office. Private Secretary to Prince Max of Baden, the last Imperial Chancellor of Germany.

*When this was announced in the correspondence columns of 'The Times', the only letter of support came from Lord Baden-Powell, the Chief Scout.

- 1920-33 Headmaster of Salem School, near Lake Constance, Germany.
- 1932 After the Potempa murder, Hahn publishes a telegram to former pupils, challenging them to break with Hitler. He follows this up with open criticism of the Nazis in public speeches and the Press.
- 1933 Hahn taken into custody. He is released due to the intervention of, amongst others, Ramsey MacDonald, and leaves Germany.

GREAT BRITAIN

- 1934-53 Founder and headmaster of Gordonstoun School, Morayshire, Scotland.
- 1940 Gordonstoun moves to Wales for the duration of the war, returning in 1945.
- 1941 The first Outward Bound School is established at Aberdovey, Wales.
- 1945 Salem, which had been taken over by the Nazis towards the end of the war, is reopened.

INTERNATIONAL SCENE

- 1949 Foundation of Anavryta School, near Athens.
- 1951 The first Outward Bound courses are run in Germany and Kenya (26 Outward Bound Schools by 1974).
- 1953 Hahn is made an Honorary Doctor of Law by Edinburgh University (followed by several German Honorary degrees).
- 1956 With Royal sponsorship and Sir John Hunt as the first Director, the Duke of Edinburgh Award Scheme is launched.
- 1962 The first United World College of the Atlantic at St Donat's Castle, Wales, is opened.
- 1964 Hahn is awarded the CBE (also foreign decorations).

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KURT HAHN

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Notes on Contributors

P. Carpenter was at one time an instructor at an Outward Bound School and taught history in secondary schools. He then became a tutor at the Oxford University Department of Education and is now on the staff of the Cambridge Institute of Education and Director of Studies in Education at Churchill College. He is also an Honorary Liaison Officer for the Duke of Edinburgh's Award.

Adam Curle was formerly Professor of Education and Development at Harvard having previously been lecturer in social psychology at Oxford, Professor of education at Exeter and in Ghana and, in between, adviser on social affairs to the government of Pakistan. Author of 'Mystics and Militants' and 'Making Peace'.

Dr Hermann Röhrs is Secretary of the WEF German speaking group. Readers who attended the Brussels conference in August 1971 will remember his lecture on 'A Pedagogy of Peace' in which he developed the notion of sublimation of aggression. Mention was made there of his book 'Schule und Bildung im internationalen Gespräch' (Frankfurt/M. 1966), with particular reference to its chapters on: Possibilities and Limits of an Education in World Citizenship (p.104); Instruction on the United Nations (p.119); Pedagogy within the Framework of Development Aid (p.137); The Study of Foreigners as an Aid to Education (p.165); On the Significance of Travelling (p.182).

Note on Non-Violence

Antony Weaver

Writing privately, not as editor, I should like to take up two points mainly in development of Galtung's article, written in 1972 (p.177).

Firstly, we 'prisoners of empiricism' must certainly examine the political forms of 20th century civilisation, consider possible alternatives, and ways and stages of bringing them about. To my mind the most glaring anomalies, on this level, are the nation state and monopoly capitalism, both of which thrive on inequalities, indeed whose health is war. Is it not time that the notion of parliamentary democracy, which derives from the seventeenth century, should be updated? The theory runs that the citizen surrenders something of his independence to the 'sovereign' who, in return for his allegiance, protects him from burglars within his country, and from the enemy, who ever that may be, from without. Recent events have rendered trust in the first ridiculous, and nuclear weapons have made reliance on the second impossible (and see Röhrs, p.186). Meanwhile the nation state, perpetrator of the most enormous legalised crimes of our epoch, persists and voluntarily receives outmoded feelings of loyalty from its peoples. The training ground for such loyalty would seem to be in the monogamous family, a paternalistic state in miniature, an economic competitive unit based on the suppression of women amongst other things (and see Adam Curle p.183). It is not intended to decry the gratuitous relationships that are to be found in families as nowhere else, nor the overriding importance of continuous early care, though this does not imply exclusive feeding and mothering by the biological parent. But to remark that the social forms and ultimate sanctions of the family and the state seem to be not as valid as they were and in some places are being consciously broken down. What shall succeed them?

Secondly, it would seem to me that the diminution of structural violence **is** an educational matter and that it may turn out that education

for world order implies ways of making people ungovernable in the sense that they become more consciously social and autonomous. This suggests that non-violent methods of discipline, which maximise pupil and parent participation as well as heuristic ways of learning, may come to be regarded as the basis of education socially, emotionally and intellectually.

Historically, the great protagonists of the philosophy and of the efficacy of non-violent action in this century, though they had their early precursors in the Buddhists and the Essenes, worked in three very different continents, with colleagues and against oppressors at different stages sophistication. And there have been non-violent protests and acts of intervention or non-collaboration not associated with particular names, such as the Norwegian teachers' resistance to Quisling in the 1940s, students' sit-ins in the United States which led to the desegregation of thousands of eating facilities as well as hundreds of libraries, or the voyage of the *Everyman* into the nuclear test waters of the Pacific in the 1960s. Gene Sharp, now assistant professor at the University of Massachusetts, has produced a monumental work on the 'Politics of Non-Violent Action' in which he distinguishes six types of principled non-violence, namely non-resistance (Tolstoy), active reconciliation, moral resistance, selective non-violence (Paul Goodman), satyagraha (Gandhi — and its **coercive** counterpart *duragraha*) and non-violent revolution.

To those who are sceptical about the effectiveness of non-violent action we may say that their very scepticism points to the need for further experiment and documentation. Doubts are of two kinds. Firstly, it is said that **passive** resistance is "against human nature" only to be practised by saints: the main reply to which is that like Bertrand Russell or Goodman **you don't have to be a pacifist to act non-violently**. Seventy years ago William James wrote that remarkable booklet the 'Moral Equivalent of War' in which he showed that wars themselves are not exclusive in providing opportunities for admired qualities such as courage, group solidarity, toughness,

virility or excitement. Since his day non-violent campaigns have given these opportunities, plus for the heroism, to which some human beings aspire, in accepting suffering oneself rather than inflicting it upon an opponent. The element of suffering, for various reasons, is better understood in the East and is difficult for Westerners to comprehend. Amongst other things, its display seems to invite the sympathy of outsiders, the on-lookers and world opinion; and it seems to make a break-through to the humane feelings of the antagonist, who then becomes moved to establish justice in a **new** situation rather than simply to win, or to impose his interests and points of view.

Further, in courses such as those proposed by Chris Leeds (WSB p.5/6) on subjective types of conflict and their resolution, the attempt might be made to discriminate in the use of the several brands of non-violent action, appropriate according to circumstances. Even against a totalitarian regime, as Aldous Huxley pointed out, the oppressed almost always have the advantage of numbers, and can be encouraged by their solidarity. Non-violent action takes time to work, unlike the explosion of a bomb, but its results may be found to be more acceptable to rival parties, who change their views, and so more lasting. In Adam Roberts' 'Civilian Defence' (and extensively quoted in the 'Times' 13 June 1967) the military expert Basil Liddell Hart reported German generals' comments after the second war on the different kinds of resistance they had met. "Their evidence showed the effectiveness of non-violent resistance as practised in Denmark, Holland, and Norway — and to some extent in France and Belgium. Even clearer was their inability to cope with it. They were experts in violence, and had been trained to deal with opponents who used that method. But other forms of resistance baffled them". Generally speaking non-violent resistance affects the morale and loyalty of troops and functionaries, thus having an indirect impact on the ruler by undermining his sources of power. Civilian defence, unlike guerilla war, is not greatly influenced by geographical factors. It can be most effective in the heart of civilisation where the population is large and dense.

To bring about a better informed and conscious-risen new generation it would seem essential that further experimentation and research should go hand in hand in schools with the genuine practice of non-violent administration as well as attention to "the eight points for elders" in order to make use of the fruits of that research.

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LETTER

Dear Editor,

As someone who was campaigning for Women's Rights in the late thirties, I continue to be amazed at the blinkered way Women's Lib. publicists react to NIPPERS. 'Finding a Key' is not about 'a dream of the future' (p.139 in July/August); it is the present of a latch-key child. I worked out the NIPPERS series so that children who were not normally reflected in school supplementary readers — working class kids, for instance — should at least be **inside** the books they learn to read from, and experience the delight of self-recognition, which for all of us (and for middle-class children from babyhood) is one of the main things reading is about. 'Latch-key children' are often spoken of disgustedly by teachers. They are certainly not part of the 'Janet and John' world. I put them right inside this book, together with the pride and responsibility of the many six-year olds I knew who made tea for Mum when she came home from work. To forestall any Women's Lib complaints that it is a **girl** making tea, I'll quickly point out that other NIPPERS stories have a boy making tea.

Yours sincerely,

Leila Berg,
Writer, and editor of NIPPERS (Macmillan)

25 Streatham Common South,
London SW16.
20 June 1974.

Books

Patterns of Community Education

Eric Midwinter

Ward Lock Educational Ltd. 1973

In this book Eric Midwinter mixes a cool, historical detachment concerning the Victorian origins of contemporary schooling with a passionate cry for the development of genuine patterns of community education based upon the different needs of urban, rural, suburban and 'estate' communities. Midwinter's contention is that the education system has partially lost touch with society, and especially with those trends in society which are likely to be constructive rather than destructive. He argues that many difficulties in schools and colleges are caused by clashes between the mood of society and the image of the school. Society has tended to become more permissive, but the school remains to some degree authoritarian, mainly because society itself retains this image of the school. It is this lack of certainty and clarity which has partially created the gap between school and community. The Victorians, on the other hand, knew precisely what they wanted the school to do, and constructed an educational structure deliberately anti-communal or anti-popular. The community school, Dr Midwinter argues, has as its ideal and vision nothing less than the renaissance of community life in the United Kingdom. It is a spontaneous organism growing from and for its community; it is not removed from its social roots and soil, nor will it seek to be other than an integral component of its social background. The community school is devoted to equipping its pupils and other members of its surrounding district with positive participation in their real life situations.

Within the rhetoric of community education this is stirring stuff. Educational administrators, heads, teachers and community workers from many parts of the country seem anxious to 'take off' in a new direction. True much more could be done, but one is left still asking "To what extent can a school itself herald the new dawn?". Perhaps Dr Midwinter answers the question himself when he says, "Community education is only viable within the context of associated reappraisals of housing, welfare, social amenities, employment and the dozen other components of modern existence". In view of the fact that many inner city zones are disaster areas, and in the light of the vacuous nature of a good deal of suburban and 'estate' life, can the schools really produce eager apprentices for community life? First find your community. Sadly this is often the missing component. Thus, although one applauds the sober analysis of Eric Midwinter and his own personal contribution to the community education movement, one does not see the 'actual school' making the impact he clearly hopes for. A dramatic reordering of priorities, which require concerted social, political and economic action, is necessary to provide a fruitful context for genuine community education. Dr Midwinter urges us all to do what we can, and he gives much helpful advice. He also, however, demonstrates that such action alone will not be enough. This is not the place to argue for an alternative strategy, but it is a measure of the success of the book that one is led to look for one.

JAMES F. PORTER,
Principal,
Berkshire College of Education,
Reading.

Reading Together

Kenyon Calthrop

Heinemann Educational Books. Paperback 75p. 128pp
Available overseas

Mr Calthrop's book results from a curriculum project run by the National Association of Teachers of English, and concerning itself with the use of prose books in secondary school English teaching. Questionnaires, designed to gather information about what books were being used and in what way, were circulated to schools, and visits made to some which returned full and valuable information. 'Reading Together' is consequently a survey and examination of the way class readers are being used in contemporary English teaching.

It is essentially a practical document. Little time is spent on theorising about the validity of the class reader, though Mr Calthrop does record some dissenting voices. The book makes an a priori assumption that "the shared experience of reading a book is something of great value", and goes on to illustrate what material various teachers are using, and how they are handling it.

Its value is therefore that it allows teachers of English to see something of what is going on in classrooms outside their own. The reader learns according to what criteria teachers select books for use with pupils (though as Mr Calthrop rather disconcertingly points out on the last page, a lot of the assumptions made here have not been proven) and gives some detailed schemes used by various teachers in dealing with various texts. At other points teachers' comments are summarised, or samples of their own work given.

Several interesting facts emerge. The first is that where there is some consensus over what books have been successfully used, the titles are eminently predictable. 'Lord of the Flies', 'Animal Farm' and 'Moonfleet' are favourites. The first two of these are also popular with examining boards — and one suspects that the latter have influenced the schools, not vice versa. Nevertheless Mr Calthrop's Appendix A shows that pupil reaction to these books has been favourable — 'Lord of the Flies' being especially popular with boys aged 14-15.

Inevitably the vital question of examining methods and their influence on the teaching of literature is raised. Many teachers quoted are critical of traditional 'O' level literature examinations, and as a teacher of English myself I have a great deal of sympathy with the Head of Department who gives as his main reason for not including an 'O' level literature course in the curriculum the fact that "you can do more literature in the fifth year if you don't do Literature". With this remark in mind, it is illuminating to compare two approaches to 'Lord of the Flies' given in detail in Chapter 3. One is examination-oriented, the other is not; and the latter is far more creative and exciting than the former.

Mr Calthrop does give, in his final chapter, encouraging news of the two examining boards which have developed much more progressive 'O' level examinations; and this, together with a useful chapter concerned with the less able reader and containing an exciting account of some work on Mark Lane's 'Rush to Judgement', provides an encouraging view of the scope and potential of a flexible and committed approach. One is left with the feeling that, as with so much in teaching, the personality of the teacher is of paramount importance. The book shows that in the hands of an enthusiastic and dedicated teacher a class reader, carefully chosen and prepared, can indeed provide enjoyment, enrichment and a valuable extension of experience.

VIVIENNE CHADWICK

Counter Course: A Handbook for Course Criticism

Edited by Trevor Pateman

Penguin Education Special, 1972

This is a book I would not like to fall into the hands of the wrong people. By that I mean those who are complacently immured in academic fastnesses, convinced of the rectitude of their own ideologies and engaging with students only in what Trevor Pateman describes as 'monologue'. The book is at one and the same time dynamite, and the healthiest symptom yet of the student 'revolt'; dynamite, in that if read and acted upon by enough people it could explode in the faces of those of us who are merely teaching what and how we were taught; healthy, in that it calls into question the social relevance of higher education and, in claiming to provide students with a 'handbook for course criticism', deflects from the peripheral targets of protest to the nerve-centre of learning — content. Successful implementation could send many rushing to research or premature retirement — or to the publication of 'bourgeois' books to furnish the course-critics with yet more fodder.

The book begins, in the first of its five parts, with fitfully short splutters against the institutional context of universities and colleges that, while giving no inkling of the conflagration to follow, leave the reader demanding to know more. Are these only isolated cases or are they truly representative of our educational establishments?

The final selection of essays, dealing with students' careers in the four fields of Eng. Lit., social work, medicine and history — an odd mixture, admittedly, but one which avoids repetition of disciplines covered elsewhere in the book — omits a conclusion, yet a quotation from the penultimate page summarises the entire thesis. Robbie Gray writes, "we must begin from the assumption that there are capacities of creativity and initiative suppressed by the dominant social relations, and seek to find ways of releasing these."

The meat of the book, which calls for deeper analysis than this brief review permits, concerns itself with theories and critiques of ideologies. And impressively strong meat it is, with perhaps too much gristle for some people to swallow. The attack on R. S. Peters's philosophy of education is particularly bitter and could well demand a reply. The chapter does, in fact, epitomise the editor's theme — readers may not agree with it in toto but it does have much of value to say to all engaged in higher education. Few escape the cut of the pen; liberal reformers coming in for some of the most scathing criticism.

The book is written from an avowedly 'left' position — the individual contributors all being, or having been, engaged in radical and revolutionary political activity. (This would put many readers off, for a start!) There are no over ambitious claims for the successful achievement of the authors' aims; on the contrary, "The criticisms offered by the left may seem as meaningless to most students as their 'official' courses" (p.291). My own feeling is that many students will not understand what the book is trying to say, and others will do so only when it is too late. Course critics only articulate when their courses are seen in retrospect. If nothing else, however, the book's polemic does provide a sharp-edged tool for prising open the subject boxes of many of our university faculties affording a sceptical glimpse at what some of our fellow academics are doing.

The best wine, as often, is poured last. The final 90-odd pages comprise a classified bibliography well worth

thumbing through. It offers a formidable alternative reading list from which disaffected students could well select and thereby slake their thirst for the kind of counter course that most institutions will deny them.

COLIN HARRIS,
Balls Park College of Education,
Hertford.

Society and Leisure Bulletin for Sociology of Leisure, Education and Culture Vol. 4

No. 3 1972, No. 4 1972, Vol. 5 No. 1 1973

Published by the European Centre for Leisure and Education

Prague 1, Jilská 1, Czechoslovakia. No Price.

This **Journal** was established in 1968 by the initiative of UNESCO and the Czechoslovak Academy of Sciences. It seeks to co-ordinate and document research in the field of leisure with special respect to its educational aspects. Most of the articles are in English and a few are in French.

Two of the volumes under review have themes: Socialist Life Style (No. 3 1972) and Time-Budgets and Social Activities (No. 1 1973); the remaining volume (No. 4 1972) does not have a unifying theme. Each paper starts with a useful summary.

Although writers are drawn from Universities in Great Britain, France and the USA most of them come from Czechoslovakia. Apart from general papers each volume contains 'Reports and Research Projects' and 'Book Reviews'; the short biographies of the authors of articles are interesting and the 'Notes for Authors' are useful.

There is room here for notes on only two papers. A. W. Bacon (No. 4 1972) argues cogently that in Britain the technology is sufficiently advanced to build a society of leisure; but our culture nullifies this promise. We are too obsessed with work and material rewards, this endangers the future of our planet where resources are not limitless. The stigmatising of scrounging, loafing and malingering is emphasised; the problems of dealing with these and the desultory habits of workers are noted.

By plundering this planet, we are on the road to ruin; our obsession with work, it is claimed threatens the promise of a mass civilisation based on a culture of leisure.

Messrs. Ibrahimt, Stenius and Mrs Sutton (No. 4 1972) have studied inclinations towards recreation in different stratas of society by using Zeidler's "how do you rate recreationally". They disprove the commonly accepted view that forms of recreation vary according to a nation's degree of sophistication. The writers review the literature, state their aims and hypotheses, test these for the USA, Germany, Finland and Egypt and draw their conclusions that there is but limited correlation between sophistication and type of leisure activity.

These are just two, not necessarily typical examples of papers in these journals. Useful for Sociologists and those concerned with society and leisure.

P. S. RICHARDS

P. S. Richards, MA, M.Phil., Manchester, is head of Liberal Studies and Commerce at Wallasey College of FE, Cheshire, and is a Methodist Lay Preacher. He has published many papers on railways and on industrial location.

The Language of Prose

Robert Millar and Ian Currie
Heinemann Educational Books

Paperback 65p. 126pp

Available abroad

"Good prose . . . works by stealth", as the authors of this particular prose work state; but their aim is openly expressed. They wish to indicate means by which the practical criticism of prose can be facilitated. The ability to detect bias and to be aware of the manipulative power of language is, as they remark, at a premium in our modern age of communications. Words are powerful weapons, and our education should arm us against them.

Nevertheless, the book is, after some general remarks, limited in its application. It is concerned almost exclusively with 'literary' prose, and aimed at students of English at a relatively sophisticated level. It would be of most use for reading by college students or first-year undergraduates; for sixth form use the teacher would need to mediate, sometimes considerably — but could himself find the book a useful resource.

It falls into two main parts. The first is a fairly detailed general introduction, dealing with the rationale of criticism and exploring the terms and tools which are necessary and useful. Explanation here is, on the whole, clear and interesting, with a judicious use of concrete examples to illustrate theoretical points. So, drawing the distinction between 'informative' and 'expressive' use of language the authors provide two brief passages, one from a scientific report and one from 'Jane Eyre', dealing respectively with the nature of calcium and Jane's experience in the Red Room at Gateshead. The sharp contrast between the two crystallises aptly and economically the point made.

The authors touch in this section on the varying types of prose; the uses of language (a full section, well explored and expressed) and the element of sound as contributing to overall effect. They deal with the 'grammatical element' in prose criticism; this section is inadequate, as any attempt to compress such a study into seventeen pages must be, but does broadly indicate a line of approach arguably more erudite and less immediately relevant than others they suggest. The most important chapter in the first section is that on 'meaning', and here they deal economically and well with such important considerations as context, tone, and the use of such devices as metaphor, imagery and irony.

The second section of the book, about half the length of the first, is a series of practical exercises to enable students to apply what they have learned from the largely theoretical first part. The prose extracts given are graded into four groups, A, B, C and D. In section A, a number of very specific questions (e.g. "what effects are obtained by 'musty box, alone'?") are asked about each passage. In sections B and C the number of questions is reduced, and they are more general in nature, (e.g. "give your opinion on the opening paragraph as the beginning of a serious scientific work"). Finally, the passages in Section D are presented for analysis and comment without directives of any kind.

All the passages chosen are useful, and the balance well kept between scientific and emotive prose (in I. A. Richards' sense). They provide a sound finale to a useful textbook.

VIVIANNE CHADWICK

Vivienne Chadwick teaches at Wanstead High School, London, E.11.

The WEF in cooperation with the Indian Section

INTERNATIONAL CONFERENCE IN BOMBAY

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Welcome to the International Conference

Madhuri Shah



The Indian Section extends a warm welcome to the World Education Fellowship International Conference on "Innovations in education for a fuller life" to be held from December 28, 1974 to January 5, 1975 in Bombay (India).

Bombay is a large cosmopolitan city comprising of seven islands with beautiful golden beaches. It was not until 1803, when the City was devastated by a great fire, that any serious thought was given to its remodelling in a more scientific way. It became a very important seaport on the opening of the Suez canal in 1899. The total area of Greater Bombay is about 170 sq. miles and the Municipal limits extend from Colaba in the South to Dahisar and Mulund in the north.

Bombay is rightly called "Gateway to India" and to the East. Its importance is mainly due to its geographical situation. Hemmed in by the Western Ghats on the east and the sea on the west and the south, Bombay has perhaps the best natural harbour which affords splendid facilities for imports and exports. It is regarded as the commercial and industrial capital of India. Besides being the biggest financial centre in India, it is the largest centre for film production, the second largest industry in India.

Greater Bombay is rightly described as a Cosmopolitan City or "India in Miniature". Grown from a small fishing village into a big sprawling Metropolis, Bombay can boast of a true cosmopolitan outlook. People from different parts of the world professing different faiths, religions

and sporting varied dresses and speaking several languages keep the city vibrant with a true cosmopolitan atmosphere. It provides public education in Ten different media of instruction.

Like any other city in the world, Bombay has its own problems. It is a city of contrasts. While it can boast of beautiful Victorian buildings, prestigious educational institutions and centres of art and culture, it suffers from the ill-effects of urbanisation and it has a large slum population where people live with-

out even the minimum amenities of life.

An effort is made in this issue on India to acquaint the readers with the social, cultural and educational background of the country.

A warm welcome awaits the delegates to the World Education Fellowship International Conference in Bombay. We sincerely believe that peace in the world comes through understanding between the peoples of the world.



Indian Heritage

Compiled : Suresh Dalal



MUSIC • Raghava R. Menon

LEAN BACK IN your chair, shut your eyes, and listen to Ravi Shankar and Ali Akbar playing the Raga Palasi-Kafi. This kind of playing is called Jugalbandi. Two instruments, the sitar and the sarod, tete-a-tete, whispering, laughing, quarrelling sometimes, and, as the theme draws to a close, lovingly reminiscing. The two instruments in their mutual relationship seem male and female. The sarod with its deeper and more powerful tone is independent, imperious, and commanding. The sitar, more delicate and fragile, is shy and subtle. Every now and then, as the notes cascade and pirouette, the sitar's delicate presence seems threatened. But quietly from the silence beyond accompaniment, she returns whole, serene, and inviolate.

The most successful Jugalbandi in recent years is that of Ravi Shankar and Ali Akbar. This technique needs two people with an incredible rapport between them to achieve this perfection of union, this musical holding of hands under the table, this delicious collaboration of magnified clarity. For remember, what you have heard is entirely extempore. When they begin to play they will not know whether they will hit it off together, except that by playing together over the years, they have a valid relationship of profundity and insight. But they will have no inkling how their instruments will warm and thrill to each other or the final shape of what they will fashion together. This they cannot know. In this lies its excitement, this unknowableness; and by the

strangest alchemy, a kind of fatality, they fuse and part and fuse again, laugh or cry till they grow old in the theme and are laid to rest together.

Enjoying Indian music and at some stage trying to understand it, perform, or sing it, should be no more difficult than doing the same with Western music. But whether this effort will be natural and real or strained and elusive would depend on certain considerations that lie outside the usual drill of listening to Indian music or taking lessons in sitar.

The Western student of Indian music will start with a great advantage if he is sensitive to his own music before he attempts to enter into the strange and unfamiliar universe of Indian music. This is not to say that he should be an accomplished musician. But the small minority in the West who will turn to the music of India and find in it a whole new dimension of illumination and understanding will, in all probability, be from among those who in their own musical heritage have discovered a world of infinite beauty and significance, also great voids of grief and loneliness and receding orbs of delight and wonder.

The difficulty for Western student is doubly compounded by the problem of communication. Writing on Indian music is limited. Music criticism in India is new. Those words that are used to describe it do not mean the same things for the Western student. For instance, in the context of Indian music some words are used which rarely form a

part of Western explanations. Take the words divine, pure, God, prayer. These words would be rarely used if a Western composer were to describe his music to an Indian audience, except perhaps in a literary or a descriptive sense and even then as hyperbole. For these words do not occur quite so frequently in Western musical thought and when used are handled with the utmost circumspection and some diffidence. On the other hand, words of this genre are very nearly a part of the stock vocabulary of Indian musical description in a much more literal sense than most Western listeners can easily grasp.

There are good reasons why these words intrude into Indian musical discourses. An understanding of this element is crucial to the development of a feeling for Indian music, as the circumambient culture sits astride it, leavening and quickening it in its many forms.

The Indian ethos postulates the existence of a reality behind the appearance of things, a mystery that lurks in the core of all created things. This concept is found embedded in the languages of India. In jewellery, in the social and religious use of flowers, in many traditional objects of daily use, in the cosmetics of Indian women, and in so many other ways, this mystery is hinted at. The use of ivory and bone and earth colors, for instance, in the ornamentation of musical instruments imbues these objects with a subdued luster whose beauty belongs to another order, as it were, than the smartness and elegance of mass-produced instruments. This concept becomes

crucial in the organized forms of emotional knowledge such as religion and art both of which are closely allied in the Indian system. The aim of both is to give God to man, to give him morality and an accessible knowledge of the mysterious side of the world.

By unfolding beauty, it compels man to feel it and, therefore, to know. Art becomes a powerful instrument of knowledge of the noumenal world which is the immersed and invisible extension of all phenomena. The painter does this with colors, and the musician does it with sound and time.

The aim is always knowledge and not pleasure. Pleasure is a by-product, a welcome bonus which emerges from this search for beauty. The delight of Indian music then, lies in the search for this elusive, mysterious beauty, not in its "finding." If this delight is transferred to the "found" beauty from the search for new beauty, a sudden loss of vitality, a facile sweetness begins to show, and a superficial aestheticism takes over.

Both religion and art search. The one for God and truth, the other for beauty. Both get arrested as soon as the search palls on them and they begin to believe they have arrived. After all, nowhere does it say, "Find the kingdom of God and His righteousness." All it says is "Seek".

It is therefore, futile for the West to turn to Indian music in search of a new aesthetic. Even while Indian music itself was changing, as it has so many times in its 3,000-year-old

history, it was always a change into a richer unfolding, into new and more vivid relationships, new visions of the same changeless reality, that penetrates all temporal things. Even today, such changes are occurring, each decade producing new men and women adding new dimensions to the apprehension of this mystery.

In contrast with Western music, which is represented as being in a frenzy of innovation and change, Indian music can seem static—just as a rose is static in that it remains a rose, season after season. Graft it all you can — make it carmine, gamboge, blue, sulphur — its roseness does not budge. Yet, each morning the roses in the garden are unique. Once more a revelation of a reality which for its sheer non-conceptual innocence Indians persist in calling Divine. This is then in brief, the foundation on which the Indian musical system is based. To ignore this basis is to deny the music altogether and finally to search for parallels with Western music. To the extent that the notes of the scale are the building bricks of music, whether Indian or Western, there is similarity. For instance, it is possible to detect the notes of an Indian Raga in a Western composition, in Debussy, in Khachaturian; even in



Scriabin or Ysaye, just as salt and pepper can be detected in many Indian and Western dishes. But any attempt to uncover further similarities is fraught with uncertainties.

For the two systems are not looking for the same things in the world. All life and its many activities were defined in the Indian tradition as forms of spiritual discipline, all without exception directed at the single inclusive purpose of guiding man to a realization of his true nature and, therefore, also of the nature of all created things. In this order, music had a very unique place. For even in its crudest forms, it hinted at a beauty that was more than the notes which composed it.

The human voice in this context took on a significance which, to say the least, was unusual when compared to the music of other cultures. For, in the voice, it was believed, lay the quintessence of all instruments. Exercising it to subserve the search for this realization directly and without the mediation of an instrument was believed to transform the singer more completely and securely than if he interposed an instrument between him and his effort. The music, therefore, developed on a voice base. No effort was made, as a result, to develop a technology of musical instruments which produced nonvocal effects, or involved ranges of pitch and quality that lay beyond the reach of normal voice and language.

The curious fact about the Raga system in India is that it gives the most elementary student of Indian music a direct experience, however fleeting or slight, of true creativity.

This is because a Raga can become a Raga only if it is self created out of the rules and conditions prescribed for it. Indeed, there is no other way of handling a Raga. How much of the self and what kind will go into the Raga in its delineation will depend on the native gifts of the student and how much of this he is able to marshal in music.

To some extent, at least, musical training in India is directed toward drawing long spells of unguarded awareness out of the performer. After learning a Raga, a student assimilates it, where upon he is able in a sense to forget it and then recreate it each time. It is in this recreation that the glory of Indian music is most relevant. There are a few aids in achieving this end. One of them is the instrument known as the tanpura, which produces a drone. It is by far the most important single instrument in India and also among the oldest. It is said of it that its function lies beyond the notes right at the creative fount and inspiration of music, the source from which, it is believed, music emerges embodied as a Raga.

(From "Story of Indian Music")

DANCING ● Rukmini Devi

The background of dancing in India is infinitely rich and varied, as varied in fact as the land of India itself, but with the same underlying unity which knits the people of the country together. Both the folk dances and the classical forms show this variety intertwined by the unity of spirit and of basic teaching. While

folk dances derive from various sources, the origin of all the classical systems has been the Hindu Temple. It was in the Temple that they were conceived and nourished; it was also in the Temple that they attained their full stature.

While it is true that dances were also performed at the courts of princes, noblemen's houses and on auspicious occasions such as marriages, the impulse that gave them birth was religious.

Dance formed an intrinsic part of worship in the Temples. Just as Hindus offer flowers in the Temple to God, so was He offered music and dance as being the most beautiful expressions of the human spirit. India alone has a concept of God who dances. Siva is Nataraja, the King of dancers, who performs in the Hall of Consciousness and creates the rhythm of the Universe.

Dance in India has had a long history. We find mention of it in the Vedas themselves. The references in the great epics, the Ramayana and the Mahabharata are more profuse. Arjuna, one of the heroes of the Mahabharata, during his period of exile, was employed by the King of Virata as a teacher of music and dance to the princesses. From this it would seem that in those days dance was a highly respected art, practised as much by high-born ladies as by professional dancers. In the *Malavikagnimitra*, a play by Kalidasa (5th century A.D.), stage dancing has an important role.

The earliest work on dancing is the *Natya Shastra*. It is a great exposi-

tion of Indian aesthetics on music and drama. Many books have been written on dancing since then and up to the 18th century. (Balarama Bharata by the Maharaja of Travancore). At one time there must have been a unified system of classical dancing in all of India. Each cultural area in the country acquired eventually a local idiom. Regional folk dance themes were assimilated into classical art. Foreign influences were also at work; some isolated regions developed new characteristics. Thus have arisen the four main classical schools namely; Bharata Natya in the South, particularly in Tamil-land; Kathakali in Kerala; Manipuri in the Northeast (Assam), and Kathak in the North. Both local and foreign influences are clearly evident in Manipuri. Kathak has a distinctive Persian flavour. In the case of Kathakali the rules of Bharata seem to have been superimposed on ancient regional art. In spite of local variations and colloquialisms, these dance forms have on the whole derived from one central tradition guiding all arts.

(From "Fodor's India")

INDIAN LANGUAGE • Vikram Singh

Language is one single factor to which every member of the community speaking that language contributes. Emerson rightly said, "Language is a city to which every human being brought a stone." Growth of literature is different from the growth of language. Literature reflects the thoughts of a few individuals. Language is the product of the whole community. Its laws of development are intimately connected with the

growth of the society. The history of language is invariably the history of the cultural life of the human community speaking that language.

Language plays an important part in education. It is the medium of communication between the teacher and the taught, one person and the other through speech or writing. In modern society literacy has become a very important factor. Percentages of literacy are generally indicative of the level of material progress and living standards of the different nations of the modern world. This is why development of languages and facility for education have become the important State responsibilities. Major problems which the State has to face regarding language are about (a) the National language or languages; (b) development of the languages of the minorities; (c) terminology; (d) script and (e) numerals.

Indian Situation :

India is a big sub-continent with many languages and numerous dialects. According to the Linguistic Survey of India there are 179 languages and 554 dialects spoken in India. The number may be even more. Indian Constitution has recognised 14 major languages. They are : Sanskrit, Marathi, Hindi, Gujarati, Punjabi, Kashmiri, Bengali, Assamese, Oriya, Tamil, Kannada, Telugu, Malayalam and Urdu. English, which is a foreign language has developed in India as a result of the British rule. It was the official language. It was also the medium of instruction and communication for official and non-official purposes at higher levels.

(From "Glimpses of Indian Culture")

INDIAN PHILOSOPHY ● S. Radhakrishnan

General Characteristics of Indian Thought

Philosophy in India is essentially spiritual. It is the intense spirituality of India, and not any great political structure or social organisation that it has developed, that has enabled it to resist the ravages of time and the accidents of history. External invasions and internal dissensions came very near crushing its civilisation many times in its history. The Greek and the Scythian, the Persian and the Mogul, the French and the English have by turn attempted to suppress it, and yet it has its head held high. India has not been finally subdued and its old flame of spirit is still burning. Throughout its life it has been living with one purpose. It has fought for truth and against error. It may have blundered, but it did what it felt able and called upon to do. The history of Indian thought illustrates the endless quest of the mind, ever old, ever new.

The spiritual motive dominates life in India. Indian philosophy has its interest in the haunts of men, and not in supra-lunar solitudes. It takes its origin in life, and enters back into life after passing through the schools. The great works of Indian philosophy do not have that excathedra character which is so prominent a feature of the latter criticisms and commentaries. The Gita and the Upanisads are not remote from popular belief. They are the great literature of the country, and at the same time vehicles of the great systems of thought. The Puranas contain the truth dressed up in the

myths and stories, to suit the weak understanding of the majority. The hard task of interesting the multitude in metaphysics is achieved in India.

The founders of philosophy strive for a socio-spiritual reformation of the country. When the Indian civilisation is called a Brahmanical one, it only means that its, main character and dominating motives are shaped by its philosophical thinkers and religious minds, though these are not all of Brahmin birth. The idea of Plato that philosophers must be the rulers and directors of society is practised in India. The ultimate truths are truths of spirit, and in the light of them actual life has to be refined.

Religion in India is not dogmatic. It is a rational synthesis which goes on gathering into itself new conceptions as philosophy progresses. It is experimental and provisional in its nature, attempting to keep pace with the progress of thought. The common criticism that Indian thought, by its emphasis on intellect, puts philosophy in the place of religion, brings out the rational character of religion in India. No religious movement has ever come into existence without

developing as its support a philosophic content. Mr. Havell observes: "In India, religion is hardly dogma, but a working hypothesis of human conduct adapted to different stages of spiritual development and different conditions of life." Whenever it tended to crystallise itself in a fixed creed, there were set up spiritual revivals and philosophic reactions which threw beliefs into the crucible of criticism, vindicated the true and combated the false. Again and again, we shall observe how when traditionally accepted beliefs become inadequate, nay false, on account of changed times, and the age grows out of patience with them, the insight of a new teacher a Buddha or a Mahavira, a Vyasa or a Samkara supervenes, stirring the depths of spiritual life. These doubtless great moments in the history of Indian thought, times of inward testing and vision, when at the summons of the spirit's breath, blowing where it listeth and coming whence no one knows, the soul of man makes a fresh start and goes forth on a new venture. It is the intimate relation between the truth of philosophy and the daily life of people that makes religion always alive and real.

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Education in India

—a brief review

Madhuri Shah

The advent of independence in 1947 brought to India formidable tasks of great urgency and immensity. The dissatisfaction with the system of education inherited from the colonial past was universal and it was evident that a drastic reconstruction of the entire system was necessary to achieve the goals of national development. To accelerate the pace of progress, a need was felt for a well-defined, bold and imaginative educational policy coupled with vigorous action to vitalise, improve and extend education.

The Constitution of India adopted a democratic form of Government and adult franchise necessitated mass education and liquidation of illiteracy. The educational system suffered both from inadequacy of quantitative expansion and neglect of qualitative improvement. A small fraction of the age-group 6-14 went to school and of these, the percentage of girls and of children belonging to backward areas was insignificant. There was colossal stagnation and wastage at the primary stage.

Since independence, tremendous efforts have been made for provision of increased facilities for education at the school stage. There has been a phenomenal growth in enrolment in the primary school and the number of children in schools has increased four times in the last twenty years. The increase has been even greater in the middle school stage. The number of primary schools increased from almost 150 thousand in 1947 to 500 thousand in 1972, the middle schools increased from 10 thousand in 1947 to 95 thousand in 1972. Enrolment at the



primary stage which was 14 million or 35 per cent of the age group 6 to 11 years in 1947 stood at 60 million in 1972 covering 80 per cent of this age group. The enrolment in the middle schools increased over the last 25 years from 2 million or 9 per cent of the group 11 to 14 years to 16 million or 45 per cent of the age group 11 to 14 years.

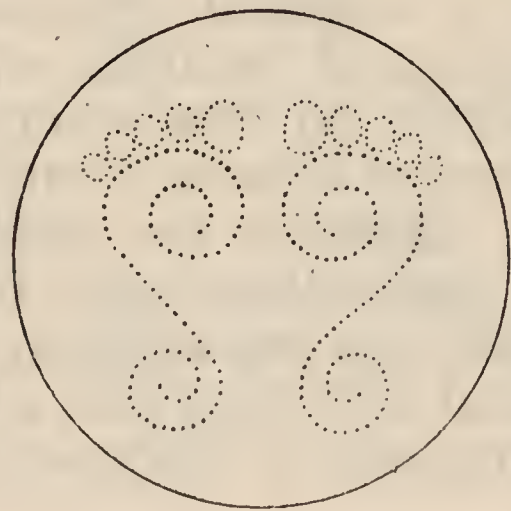
The population of India now is about 600 millions and half of it is below the age of 25 years — India today is essentially a land of youth. The total number of educational institutions in the country is over 5,50,000. The number of teachers exceeds 2.5 millions. The total student population, which is now about 100 millions, is expected by 1985 to become about 170 millions — equal to the total population of Europe. This rate of expansion specially in the field of primary education has no parallel in the eariler education history of India and only a few in the contemporary educational histories of other developing countries.

The expansion of secondary education has surpassed the target of development set by India's Five Year Plans mainly due to the expansion of facilities for primary education in rural areas and the awakening among the common people who began to value education for raising their standards of life. Several States in India provided free education even at the secondary stage. At the secondary stage enrolment rose from 0.85 million in 5,000 schools in 1947 to 8.5 million or 25 per cent of this age group in a total of 45,000 schools. The increase has been substantial also at the Univer-

sity stage. The number of Universities increased from 19 with a total enrolment of 250 thousand in 400 colleges to 100 Universities or institutions of similar status and 3500 colleges offering courses to 2.5 million students. Literacy rose from 14 per cent in 1947 to 30 per cent in 1971.

The emphasis on the social purposes of education, on the need to use education as a tool for the realisation of national aspirations led to significant efforts for the improvement of the content of school education. Basic Education propounded by Mahatma Gandhi aimed at change of traditional pattern by correlating learning with the physical and social environment of the child and craft activities. The school curriculum was designed to promote habits of work, spirit of co-operation, dignity of labour and other desirable qualities essential for the child to become a useful member of society.

Diversification of education led to the establishment of multipurpose schools and introduction of core subjects such as languages, social studies, general science and physical education. The new curriculum provided for the teaching of science, agriculture, commerce, fine arts etc. The Education Commission, popu-



larly known as the Kothari Commission, was set up in 1964 to review educational programmes at all levels and to give direction to the total effort in education for national development. The voluminous report submitted by the Kothari Commission has led to the acceptance of a uniform pattern of school and college education in the country. It was felt that though there had been unprecedented expansion in the quantity of education, the quality of education had been neglected due to several factors. The elimination of ignorance and poverty accumulated over centuries of inertia and exploitation was not an easy task. The Kothari Commission recommended urgent reforms to relate education to the life, needs and aspirations of the people and thereby make it an effective instrument of social, economic and cultural transformation necessary for the realisation of the national goals.

A resolution on national policy on Education was formally issued by the Government of India in 1968 to guide the development of education in the coming years. Seventeen principles stated by the Resolution included free and compulsory education for all children upto the age of 14, adequate emoluments and academic freedom for teachers, development of Indian languages, removal of regional imbalances in the provision of facilities with special reference to education of girls and backward classes, identification of gifted, education for meeting the needs of agriculture and industry, adult education and acceptance of an educational structure with a broadly uniform pattern of ten years general

education followed by two years of higher secondary stage and three years college course for a first degree.

The National Council of Educational Research & Training (NCERT) was set up in 1961, for improving the quality of school education and for carrying out and promoting research activities. Several experiments were undertaken especially in the teaching of science and mathematics, preparation of text-books and training of teachers. Today a number of State Governments have set up Text-Book Bureaus and Committees with a view to improve the quality of text-books.

A number of courses of technical and professional nature are being introduced at different terminal points in the educational system. In spite of these efforts, provision of such courses is very inadequate and is not as practical in nature as required for a rapidly changing society.

Due to several difficulties, there has been a tremendous amount of wastage both in primary and secondary education. It is disheartening that out of every 100 children who join school in the progressive Maharashtra State, only 14 reach the eleventh class i.e. the end of the school stage and only 7 pass the school final examination at the first attempt. One of the most difficult problems which educationists in India have to strive to solve is that of the drop-outs from schools due to stagnation and wastage. It requires huge expenditure for provision of adequate, interesting and challeng-

ing courses of studies, teaching materials and intensive and extensive teacher-training programme.

Owing to the socio-economic situation in the country, the education of girls has lagged far behind that of the boys. Special programmes for extending and improving the education of girls were launched during the last 10 years which included the provision of scholarships and stipends, free education, better transport facilities etc. The enrolment of girls at present is about 2/3rds of that of the boys in the primary and middle school stage and only 1/3rd at the high school stage.

Provision of special education for handicapped children has increased three-fold since independence but it can meet only the need of a fraction of the population. Setting up of centres for advanced studies, expansion of university education, developing centres for the study of problems of education in rural areas, provision of technical and agricultural education etc. have been undertaken with an unprecedented rapidity. However, paucity of financial resources and trained highlevel personnel is a major obstacle. The size and the challenge of the problem itself would be baffling in any society. The immense variety of conditions prevailing among different socio-economic groups and areas in the country make it difficult to find quick solutions. In spite of the lowest per capita expenditure of education in India, educational achievement has surpassed the economy and the effectiveness of planning and management.

Dissatisfaction is felt about the quality of education both in schools and colleges. But one has to remember that a large number of children in the country are first-generation learners i.e. whose parents have never been to school. There are sub-standard institutions but there are also prestigious institutions which have shown creditable performance. Experimentation and diversity need to be encouraged at all levels and the educational system has to be far from a monolithic structure giving it uniformity and central control.

A great gain has been the spread of secular spirit in education and the process of modernisation resulting in the development of new types of institutions and centres for higher learning which have launched new programmes of studies and training for the improvement of the quality of education.

Politically, India is free but economically, there is a long way to go. Though strides have been made towards industrialisation, towards the modernisation of agriculture and for the provision of better health and life to the people, a lot remains to be done.



The country has to raise itself from the present standards of living which are among the lowest in the world by securing a rapid rate of economic growth, by a more equitable distribution of national income and by a control of the growth of population. The situation is extremely complex, the challenge is very difficult and grave but the stakes involved are of great magnitude. The Indian scene with its federal constitution, its multi-religious and mixed society comprising of highly educated and sophisticated groups who live side by side with primitive ones, its mixed

economy which has both modern industries as well as traditional agriculture and its multiplicity of languages, presents such a complex picture that it almost is a World in miniature. In the words of the Education Commission, "The country has to strive to bring science and the values of spirit together and in harmony and thereby pave the way for the eventual emergence of the society which would cater to the needs of the whole man not only to a particular fragment of his personality."

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"Education, education, education alone ! Travelling through many cities of Europe and observing in them the comforts and education of even the poor people, there was brought to my mind the state of our own poor people, and I used to shed tears. What made the difference? Education was the answer I got."

Swami Vivekananda

Dilemma of Educational Development after Independence

A. R. Desai



Need for proper appraisal

A proper appraisal of the state of education in India after nearly 27 years of Independence has become fact that present educational development was supposed to respond to the expectation generated in the masses, who fought for securing Independence and which was formulated by Education Commission (1964-66) in following terms : "The masses, suppressed for centuries have now awakened to a sense of their rights and are demanding education, equality, higher standards of living and better civic amenities".*

Constitution and Education

The ground work for education in Independent India was laid down in the Constitution. The Constitution of India, coming into effect from 26th January, 1950, embodied in its various sections, the broad objectives and the pattern and framework within which educational development was to take place. It laid down the nature of responsibilities to be borne by State and Union Governments and also formulated provisions for safeguarding the educational and cultural interests of the minorities and for the encouragement of education to the weaker sections of the Indian Society. It also formulated that "equality of opportunity of admission into any educational institution maintained by the State or receiving aid out of State funds irrespective of religion, race, caste or language". Certain major features of educational policy were crystalised : (1) Educa-

* *Report of the Education Commission (1944-66)*, p. 3.

tion was to be basically a State subject. (2) Education was **not** to be a fundamental right of the citizen but a directive principle for guiding the Government in evolving and expanding its educational programmes. (3) Education was to be made accessible to all, irrespective of any distinction of caste, race, religion or sex, in Government sponsored and Government aided institutions. (4) Some special facilities were to be provided for safeguarding the cultural and educational interests of the minorities and for encouragement of education to Scheduled Tribes and Scheduled Castes in India.

Major Commissions on Education

Since Independence innumerable Conferences, Committees, Seminars have been organised by the Government of India to crystallise the goals, structure and content of education in various spheres. The University Education Commission chaired by Dr. Radhakrishnan (1948), the Secondary Education Commission, under the chairmanship of Dr. A. L. Mudaliar (1952) and the Education Commission under the chairmanship of Dr. D. S. Kothari (1964-66), were the three comprehensive Commissions which became the basis on which the goals, organisational structure, expansion schemes and elaborated. The Kothari Commission broad priorities in Education are is the most comprehensive and latest, which is accepted as a framework for entire educational development during last decade.¹

Scientific Policy Resolution & National Policy Resolution

The Government of India has for-

mulated two important policy resolutions (i) The Scientific Policy Resolution in 1958 and (ii) resolution on National Policy of Education in July 1968.

The Central idea of the two Policy Resolutions require to be quoted in their own language so that the heart of our Educational Policy could be adequately discovered. They lay down the basic aims and objectives behind the educational development and therefore provide a clue to assess how far the aims are realised in practice. Scientific Policy Resolution laid down the following principles of scientific policy :*

- (i) to foster, promote and sustain, by appropriate means, the cultivation of science, and scientific research in all its aspects — pure, applied and educational;
- (ii) to ensure an adequate supply, within the country, of research scientists of the highest quality, and to recognise their work as an important component of the strength of the nation;
- (iii) to encourage, and initiate, with all possible speed, programmes for the training of scientific and technical personnel on a scale adequate to fulfil the country's needs in science and education, agriculture and industry, and defence;
- (iv) to ensure that the creative talent of men and women is

* *Indian Journal of Public Administration*
Vol. XV, No. 3 July–September 1969
pp. 321–22.

encouraged and finds full scope in scientific activity;

- (v) to encourage individual initiative for the acquisition and dissemination of knowledge, and for the discovery of new knowledge, in an atmosphere of academic freedom; and
- (vi) in general, to secure for the people of the country all the benefits that can accrue from the acquisition and application of scientific knowledge.

“The government of India have decided to pursue and accomplish these aims by offering good conditions of service to scientists and according them an honoured position, by associating scientists with the formulation of policies, and by taking such other measures as may be deemed necessary from time to time”.

The Aim of National Policy on Education was presented as follows :—*

“The government of India is convinced that a radical reconstruction of education on the broad lines recommended by the Education Commission is essential for economic and cultural development of the country, for national integration and for realising the ideal of a socialistic pattern of society. This will involve a transformation of the system to relate it more closely to the life of the people, a continuous effort to

expand educational opportunity; a sustained and intensive effort to raise the quality of education at all stages; an emphasis on the development of science and technology and the cultivation of moral and social values. The educational system must produce young men and women of character and ability committed to national service and development. Only then will education be able to play its vital role in promoting national progress, creating a sense of common citizenship and culture, and strengthening national integration”.

Record of Educational Growth since Independence

The quantitative and institutional expansion of education is indicated in the following table. The table speaks for itself and gives an idea of expansion of the education in different domains. (See page 216)

Growth with Limitations

It is indeed true that compared to the growth during British period, there is greater quantitative expansion and diversification of education after Independence. However sensitive observers have discovered certain fatal weaknesses and contradictions inherent in the pattern of expansion. These observers are be-



* *Shyamal Chakrabartty : Twenty Five Years of Education in India P.P.H. 1973 pp. 4*

Achievements and Targets

Particulars	Fourth Plan 1970-71* (targets)				
	1950-51	1955-56	1960-61	1965-66	1970-71*
Number of pupils in classes I to V (in lakhs)	191.5	251.5	349.9	504.7	592.5
Percentage thereof to total population in age group 6-11	42.6	52.8	62.4	76.7	80.3
Number of pupils in classes VI to VIII (in lakhs)	31.2	42.9	67.0	105.3	134.0
Percentage thereof to total population in age group 11-14	12.7	16.5	22.5	30.8	34.1
Number of pupils in classes IX to XI/XII (in lakhs)	12.2	18.8	28.9	50.4	71.7
Percentage thereof to total population in age group 14-17	5.3	7.4	10.6	16.2	20.4
Number of pupils at the university stage — arts, science and commerce (in lakhs)	3.6	6.3	8.9	14.9	22.1
Percentage thereof to total population in age group 17-23	0.8	1.4	1.8	2.7	43.8
Percentage of students reading science at university stage	37.8	33.0	26.9	29.5	3.7
Number of primary/junior basic schools	2,09,671	2,78,135	2,30,399	391,064	4,04,418
Number of middle/senior basic school	13,596	21,730	49,663	75,798	88,587
Number of high/higher secondary schools	7,288	10,838	17,257	27,477	35,773
Number of multi-purpose schools	—	255	2,115	2,386	2,625**
Number of training schools	782	939	1,138	601	822
Number of training colleges	53	107	478	1,272	843
Number of arts, science (including research institutions) and commerce colleges	542	772	1,122	1,788	2,792
Number of universities	27	32	45	64	86
Percentage of trained teachers	58.8	61.2	64.1	70.5	82.8
Primary schools	53.3	58.5	66.5	76.9	83.0
Middle schools	53.8	59.7	64.1	68.5	79.6
High/higher secondary schools					

* Provisional

** Figures are for 1967-68.

coming aware that these limitations and contradictions are not haphazard, created by some wicked souls or inefficient or unintelligent execution of the educational policies, but are structurally rooted, and inherent in the very educational policies of the Ruling class in India. According to these observers, these limitations and contradictions will become more and more acute.

The history of expansion of education reveals that the inherent defects and contradictions are coming out more and more in the open. They are slowing down the initial tempo of expansion. In fact they are leading the entire machinery of educational system to a dead end. It is feared that the inherent defects and contradictions have plunged the entire educational edifice into a veritable chaos. The alarming symptoms and the consequences of these contradictions of our expanding education in various domains are being highlighted by a number of Commissions, Committees, Conferences and Seminars. The Report of the Kothari Commission which reviewed the growth of education upto 1966 has also ably indicated the varied defects which corrode the educational system. In fact it has given a call for a veritable **“Educational Revolution”** in the country.

Symptoms Described, Causes not Analysed

While the literature portraying the limitations and defects is emerging on a massive scale, it is unfortunate that there is a great dearth of literature which transcends symptomatic description and reaches causal analysis. Further there are very few

studies which try to examine the major contradictions inherent in the very philosophy and policies of Education pursued by the Government of India. It is necessary to discover the structural matrix in which the contradictions are located and defects imbedded.

To properly examine the problems confronted by the educational expansion it is necessary at the outset to be clear about the nature and types of contradictions inherent in the educational system. This alone will help us to attack the real causes which are leading our educational expansion to a veritable anarchy.

Major contradictions of Educational System.

It is difficult to elaborate upon all the contradictions in a short paper. However we will indicate in brief the crucial contradictions, whose resolution is urgently called for if the educational development is to take place in the right direction and serve the proclaimed goals of “developing proper citizenship”, “all round development of character and faculties of the student”, “fostering of leadership in nation in all aspects of social life”, “fostering economic growth” and “for realizing the ideal of a socialistic pattern of society”. We will highlight only some of the basic contradictions in the educa-



tional policy of the Indian Government. We will at the outset enumerate them.

1. Contradiction between Education considered as a necessity for citizen in a Democracy and not making it a Fundamental Right in the Constitution.
2. Contradiction between the proclaimed aim of Education as an agency to establish equality and the policy which in fact fosters inequality.
3. Contradiction between the growing need for education among citizens and pattern of its supply as a commodity in the market.
4. Contradiction between the expected functions and the actual functions performed by Educational System .
5. Contradiction arising out of Educational System being based on the premise of "Banking" — "Narrative" — "Regulative" approach rather than on the premise of "problem-posing", "liberating", and "consciountization" approach.

Education not a Fundamental Right — Implications

The first major contradiction inherent in the Educational Policy of the Government of India is its proclaimed goal of orienting education to prepare citizens for active democratic participation and its refusal to treat education as a fundamental right of the citizens. This policy has resulted into excluding overwhelming mass of citizens from having

access to education — even elementary one — so essential for citizens even to read the laws and understand the processes, which regulate their lives. As Prof. T. H. Marshall and a large number of scholars have pointed out Democracy without a literate citizenry is an empty shell, a pseudo-Democracy, at heart a dictatorship using masses as voting cattle. It is noteworthy that after 27 years of Independence, more than 70 per cent of the Indian people are still wallowing in the dark ditch of illiteracy, making the goal of literate citizenry a mockery.

Apart from its inability to educating all citizens, the tragic part of the educational expansion is that, even the concrete proposal of providing elementary education to the age group 6-14 in ten years as laid down in the Constitution is far from being fulfilled.* Nay it is receding further in future even after 27 years of Independence. Thus the Government of India, wedded to "Socialistic Pattern of Society (?)" is even shelving its responsibility to educate future generations of citizens.

Further the primary education provided to the children of age group 6-11 is organized in such a manner, both in content and form, that majority of the students do not survive till its completion. In fact, massive drop out of students even after primary 1st standard has made this educational experiment almost a scandal. Drop out on a massive scale at Primary Stage, has transformed the educational machinery into an

* *Shyamal Chakrabartty Five Years of Education in India P. P. H. 1973 pp. 4.*

engine to weed out poor from the race of educational achievements and thereby making education a preserve of affluent and well-to-do strata of society.

One of the major problems unfolding in India, with regard to education is the problem of wastage at all levels. This wastage, itself, has become a subtle sieve through which economically and socially disadvantaged groups are on the whole eliminated from the major benefits accruing in terms of jobs and other amenities and social prestige and power associated with educational qualification as a prerequisite.

Educational Policy Fosters Inequality :

The second major contradiction in the educational policy of the Indian Government is also inherent in its proclamation and its opposite policy. Education is proclaimed to be an instrument to bring about equality, while in practice it is used systematically to sharpen and deepen inequality.

The use of educational machinery to perpetrate and deepen inequality is revealed in major practices, prominent among them are the following :

(a) It is claimed that child's socialization basically takes place in the early childhood. The Government of India has completely shelved its responsibility of providing this most crucial segment of educational ladder. Pre-primary education is provided by Institutions predominantly run by private agencies, as a costly commodity. The children of the affluent and a section of the

upper-middle class can afford to have this luxury. However, this pattern of supply, gives a headlong start to the children of these strata for competing in the educational race.

(b) The secondary, higher, specialized and technical education has also become a costly commodity, to be paid for by those who want to have an access to it. The Government of India has basically left this domain as a commodity to be purchased. Entry into educational institutions, availability of books, and other accessories essential for adequate education needs monetary resources for those who want to secure this education. The supply of education is provided by two types of agencies : Public and Private, though private sector predominate in this sector. The quality, quantity, the facilities for both students and staff vary from Institution to Institution. Accessibility to secondary and higher education on this basis, transforms this stage of educational ladder as preserve of well-to-do and affluent strata of society thereby making it a subtle agency of accentuating inequalities in the society.

This scheme not only creates inequality with regard to educational opportunities, but it also at the same time ensures the affluent and richer



strata an access and near monopoly of all the prestigious, paid jobs and social positions emerging in India as a consequence of the policies of Government of India to modernize Indian society by relying on and inducing the proprietary classes. Access to all modern achieving jobs demanding certain educational qualifications and based on non-hereditary basis, basically remains open to the privileged who can financially afford to have that access. The educational policy, therefore, instead of bridging the gap, is becoming an additional means to accentuate inequalities, already fostered by economic and political measures adopted by the Indian Government.

(c) The Government of India has adopted a policy of employment, which demands proficiency in English as a basic requirement for all important positions. English language is still the dominant medium of International, All-India administrative and economic transactions. While proclaiming its love for mother tongues and national language, the Government of India has not evolved a basic policy on language problem. Pragmatically it has evolved what is called "Three language formula" which in practice boils down to a wide chaotic situation in educational system with regard to the medium of instruction particularly at higher educational level. While English is used as a medium of instruction in prestigious institutions and universities, a large number of universities use mother-tongue as the medium of higher education. This has created a veritable chaos and lack of communication among educated strata. Nay English medium institutions have acquired

an elitist position giving head start to their incumbents for all important higher jobs in public and private sector. This policy has added another inequality generating force in the country. Two classes among educated youths are created. Patriarchs with education in English medium institution and Plebians with their training in inferior Regional Language educational factories.

(d) The inequality arising out of Government policy to provide education as a commodity is also revealed in the gap that is being generated between education for men and women and also in imbalance in educational growth between regional groups.

Contradiction between Demand for education and its supply :

As is well-known the urge for education has grown considerably after Independence. Apart from the desire for education and knowledge for its own sake which has emerged among the people of India, the necessity of education has also been felt as urgent for common citizen who are being intertwined in an economy based on market, contract and money transactions. Further, in a poor country, the Government of India has adopted a policy whereby the modern jobs in every field demand some level of education. Education has also become an important lever for higher incomes, prestigious positions and access to power and pelf. All these factors have intensified the urge for securing education. There is a great competition and struggle to have an access to Institutions providing education and necessary training for various

jobs. Provision of education has become a profitable and politically and socially a useful proposition to those who can supply this commodity to aspiring clients. As observed earlier, secondary and higher collegiate education is catered to basically by private entrepreneurs and societies. High fees, overcrowding, donations, capitation fees, black marketing in providing the seats and other unhealthy developments are transforming educational institutions into massive, corrupt factories. Further, the insecurity of jobs, low payments, less payments, donation and key-money from Teachers by Educational institutions have turned educational system into a veritable stinking cess pool. The political and economic leaders of different regions with a desire to enhance their prestige and power and further to cater to the growing demand for education in their region are fabricating educational institutions including universities on a fairly extensive scale. Such institutions condone irregularities, relax rules with regard to affiliated institutions, permit deterioration of conditions of educational situation as they themselves are becoming centres of complex warfare of various categories of vested interests.

The low priority given to education in the budget allocation in Union and State Governments, and the intense conflicts for the limited supply of funds made available by the Governments have made secondary and higher educational field an arena of massive battle between various casteist, regional, religious and other groups and sections. The inequitable allocation of resources and facilities between Elite Training In-

stitutes, Central Universities and State and regional Universities, the diverse conditions of work, leading to different environmental background for research and financial facilities, the accessibility to international and national mobility for some and their denial to inmates of other smaller, satellite institutions have turned educational institutions into massive stadium of intense warfare of different groups.

All these developments have ushered in a state of affairs where educational institutions are losing their credibility with regard to their proclaimed ends.

Contradiction between the expected functions and the real functions performed by Educational System

As indicated earlier, various Commissions have laid down in eloquent rhetorics the expected functions of the educational system. They can be summed up as follows :

1. To prepare citizens for active participation in reshaping economy and society on "socialist pattern".
2. To generate higher social, secular, humanist and socialist values to



enable the educand to free himself from narrow, traditional, individualistic, selfish and parochial perspectives and equip him to participate actively and critically in the process of the transformation. 3. To equip individuals with necessary skills and know-how to efficiently perform the varied jobs which are being generated after Independence. 4. To enhance knowledge and skills for further development.

It is being realized on the basis of the experience of 27 years of the functioning of the educational system that it has failed in the main in performing the above mentioned functions. Nay, when viewed critically, the educational system has performed functions which are exactly the opposite of what it has proclaimed to do.

1. With regard to first function mentioned above, it can be seen that the Government educational policy, as a part of the larger socio-economic policy, instead "preparing citizens for active participation in reshaping economy and society on "Socialist Pattern", has in fact excluded vast majority of citizens from having even an access to education itself. In fact the Government has not only shelved this major responsibility, but has enunciated an educational policy which has become a selective mechanism for training a small affluent and well-to-do strata of society to man a capitalist socio-economic order based on exploitation of man by man and also based on aggravating the inequality between proprietary classes and non-proprietary working classes.

2. With regard to the second func-

tion viz. inculcating higher social, secular, humanist and socialist values, and eliminate narrow, traditional, selfish, competitive and parochial perspectives and moves, the experience of last 27 years has proved that the educational policy has operated exactly in the reverse gear. The very supply of education is based on capitalist market principles. And like every other commodity in the back-ward mixed-economy capitalist society, this mode of supply has turned imparting of education very unsatisfactory and debased. Like supplier of every other commodity, the supplier of education also provide this commodity through a labyrinth of market, viz. black market, open market, fair price shops and ration shops. The quality of education provided also exhibits the same muddy, characteristics as other commodities. The educational institutions do not provide an atmosphere for fostering co-operation, larger social and moral values, as well as inculcating norms of solidarity, equality and ethical indignation against profit and exploitation so necessary for activating students to prepare for achieving socialism. Both the content and form of education are non-egalitarian. The overall climate created and socialization carried on by the educational institutions encourage selfish competitive and individualist spirit required for personal enhancement in the form of securing better paid jobs and achieve success at the cost of others in those walks of life, where educational qualification provides avenues for entrance.

Educational system itself has become a veritable market place, with all the evils of backward-primitive,

corrupt atmosphere and ferocious cut throat competition. It encourages a value system from the very atmosphere of its working and also from the content and form of providing education which is anti-socialist, pro-capitalist and based on profit-chasing, career seeking, competitive, selfishness breeding, elitist norms.

It is ironical that the Ruling class in India which proclaims to establish "socialism", and is claiming to wield the educational system for that purpose, is projecting values and social skills through educational media, which are dyed in the norms and values provided by Rostov, Parson, Varba, MacLelland and Instrumental-pragmatic philosophers who are subtlest defenders of capitalist competitive, West European and more particularly U.S.A. system of social order.

3. With regard to the third and the fourth function of the educational system, the performance of educational system does not show a rosy-satisfactory balance-sheet. This is basically due to the Government socio-economic policy which on one side creates limited job opportunities and further which demands skills and training which are of specific nature. As observed earlier, in a poor country, with massive sections of poor, underemployed and unemployed groups, Government has become one of the biggest generator of new employment in organised service sector. Even in the private sector, the provision of jobs is created in certain well organized areas where specific skills and training have become essential. These jobs, in comparison with that during British period, are increasing but in

a slow, hesitant and haphazard manner. The desire to secure these jobs which are available to those who possess certain educational qualification, has led to tremendous rush on educational institutions to compete for securing these jobs. The Government employment policy which is not tuned to absorb educated manpower, has resulted in a situation whereby educated youths are multiplying faster than the employment market could absorb them. This phenomena is further vitiated by the fact that skills and training provided by educational system in various domains do not necessarily correspond to the skills and training required for emerging jobs. It is either too sophisticated and specialized or too general for the jobs.

The slow growth of employment opportunities, has created a phenomenon well-known as educated unemployment. This phenomenon has already acquired a menacing proportion. Also the misfit between educational training and job needs has exposed the irrelevance and meaninglessness of the context of the large sector of educational training. This irrelevance and meaninglessness of the content, in the background of the spectre of growing unemployment has been creating a climate of despair, disgust and cynicism towards the entire educational



set up. This is aggravated by the stinking, corrupt and ill-equipped setting of the educational institutions. It is accentuated by competitive, career oriented selfish individualistic value system bred in the process of education.

This situation is leading to violent outbursts of the youth, intense conflict between management and teachers, and a near condition of breakdown of functioning of educational process.

In this context, it is hardly necessary to analyse the success of educational system in terms of performing the fourth function viz. pursuit of higher knowledge and skills which could add to the explosion of such knowledge in other countries.

In brief the contradiction between expected functions and achievement has now reached most acute proportion. A careful survey of the present situation in the country (27 years after Independence) reveals that nearly half the institutions of higher education remain in suspended animation throughout year, or are operating as arena of intense warfare between students and students, between students and administration, between teachers and administration or between inmates of the educational institutions and political authorities.

This is a signal indicating that there is something very rotten in the state of educational Denmark in our country.

All these contradictions also clearly prove how our educational system is functioning in a way which is quite

the contrary to what is expected of it as formulated in our Scientific Policy and National Policy Resolutions.

Contradiction arising out of Educational System based on Banking — Narrative, regulative approach and not on the basis of problem-posing, liberating and conscientization.

The greatest contradiction in the Educational system which is emerging in the country as a result of the Government policy is that while it proclaims its goal of education as preparing individuals as free and active citizens, in reality it is evolving an educational process on the premise that educand is a passive receiving, adopting receptacle. The underlying assumption of the entire educational system is to condition the student to accept the ruling class ideology, to prepare him to accept and fit into the socio-economic frame work which is being erected by the ruling class, to indoctrinate him with values which he will accept as the "paternalistic social action" from the Rulers as "welfare recipients" with gratitude. This is a "Banking approach to Education" as rightly pointed out by Paulo Freire.* "Based on a mechanistic, static, naturalized, spatialized view of consciousness, it transforms students into the receiving objects. It attempts to control thinking and action, leads men to adjust to the world, and inhibits their creative power". It is regulatory not conscience rousing, it is basically based on managing the soul, intellect and skills of the recipient and not

* Paulo Friere : "Pedagogy of the oppressed" —Penguin Books Ltd. 1972 Chapter 2.

activate them to critically challenge and transform the situation. It is fundamentally a pedagogy of the oppressor, the ruling class and not the "pedagogy of the oppressed".

Concluding remarks.

We have briefly indicated the major contradictions implicit in the developing educational system in India. These contradictions are inherent in the very policies adopted by the Government of India. It is now clear from all evidences that the socio-economic policies adopted by Government is to modernize India on Mixed-Economy path which is now clearly revealed as a capitalist path. The Government of India is elaborating its policies of growth on the basis of inducing the proprietary

classes of the country.

The Ruling class in India is proclaiming that it is evolving a society based on socialist pattern. In practice it is systematically and consistently building a capitalist social order. Its educational policy is organically linked up with this major policy of forming capitalist socio-economic order. Can it evolve any other educational system which is other than the "Pedagogy of the Oppressor"?

The dilemma of Educational development lies in the proclaimed objective of socialist pattern by the Ruling class and the practice of building a capitalist social order. □

"We might try our lives by a thousand simple tests; as, for instance, that the same sun which ripens my beans illumines at once a system of earths like ours. If I had remembered this it would have prevented some mistakes. This was not the light in which I hoed them. The stars are the apexes of what wonderful triangles! What distant and different beings in the various mansions of the universe are contemplating the same one at the same moment! Nature and human life are as various as our several constitutions. Who shall say what prospect life offers to another? Could a greater miracle take place than for us to look through each other's eyes for an instant? We should live in all the ages of the world in an hour; ay, in all the worlds of the ages. History, Poetry, Mythology! --- I know of no reading of another's experience so startling and informing as this would be."

Henry David Thoreau

“Qualitative Aspects of Educational Planning”

with particular reference to planning in India

A. R. Dawood



The subject of this article which is concerned with the qualitative aspects of educational planning is related to the central theme of the coming Conference of the World Education Fellowship which will consider various aspects of “Innovations in Education for a Fuller Life”. The words ‘Fuller Life’ indicate that the educational innovations proposed at the Conference will be discussed with reference to their qualitative merits. This indeed will add liveliness and significance to the discussion. However, as different people have different ideas about what is meant by a fuller life, there are likely to be contrary opinions among educators about what is meant by quality in education. In fact, ‘quality’ and ‘qualitative’ are two of the most elusive words in educational terminology, as they often involve value judgements which may vary with one’s professional background, special interest or particular point of view.

Some years ago, the writer had the opportunity of participating in a symposium organised in Paris by the International Institute of Educational Planning (Unesco) on the qualitative aspects of educational planning, with special reference to developing countries. The participants consisted of a group of intellectuals who had done outstanding work in the fields of economics, sociology, philosophy and education, a number of educational administrators with wide and varied experience in different parts of the world and the distinguished Director and senior members of the Paris Institute. The debate which went on for several days was sparkling and provocative, but it did not

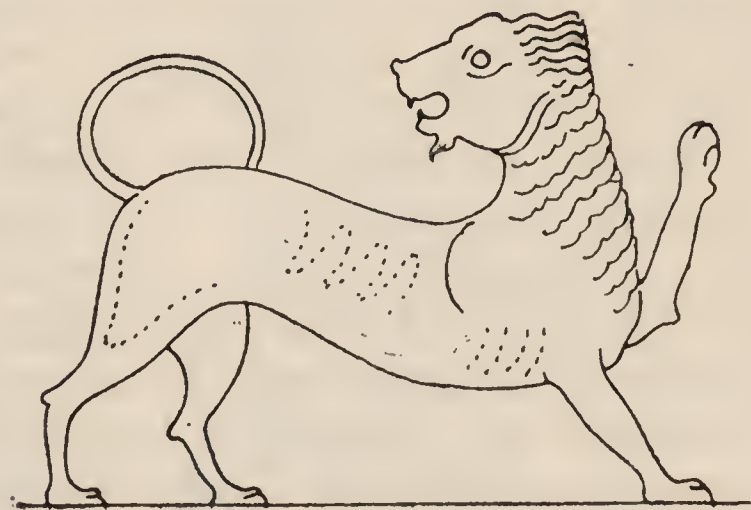
lead to any set of definite conclusions. On one point, however, there seemed to be complete agreement. Everyone came out of the gathering with the conviction that quality was a relative term, that qualitative education meant different things to different groups of people, and that in one and the same educational system there could be multiple criteria of quality.

The Concept of Interior Quality :

Even though experts may disagree on the subject, most teachers and educators seem to be clear in their minds as to what is meant by quality in education. According to them, the quality of a school is to be judged with reference to its educational performance. This educational performance can always be measured in concrete terms such as the pupil-teacher ratio, the qualifications of the teaching staff, the adequacy of the accommodation, equipment and instructional materials, the over-all expenditure per pupil, and, last but not the least, the results of the school in the external public examination. If on the basis of these criteria, a school gets a high rating, it is said to have good quality and it acquires a reputation for maintaining high standards of education. There is, of course, the underlying assumption in all these calculations that the students of such an institution will not only excel in studies but also form good habits and imbibe high values because of the rich and stimulating environment in which they live and move and have their education.

It must be pointed out that when the teacher and the educator talk about the quality of a school, they view it

from the inside and refer to what are regarded as certain intrinsically valuable activities, ways of thinking and modes of conduct developed in the school. This is the concept of 'interior quality' — quality which is regarded as intrinsic to education. Nobody can question the validity or importance of this concept. But by itself it is very inadequate for evaluating the efficiency of a school, and particularly of a whole educational system. If interior quality were the sole criterion of qualitative education, a liberal provision of good buildings, equipment, instructional materials and teaching staff would produce such quality, in a large measure and affluent societies might not have many educational problems. We know, however, that rich inputs and poor end-products can co-exist in the same school system. It is also a common experience that a low teacher-pupil ratio (entailing a high per capita expenditure) does not necessarily bring about qualitative improvement in the classroom. There are some shibboleths borrowed from the elitist educational systems of advanced countries which have bedevilled the course of education in the developing nations. Money is often regarded as the **sine quanon** for the promotion of quality in any department. While monetary resources may be necessary for upgrading



quality in crucial areas, certain qualitative processes in education can be initiated by the expenditure of human effort alone in spite of many obstacles in the way. We have seen that the innovative spirit thrives best at times in the most discouraging environment.

Quality in Relation to Fitness :

The traditional concept of the qualitative education expressed in terms of what has been called its 'interior quality' is criticised by the economist for its inadequacy. The economist looks at quality from outside the educational system and judges it in relation to its 'fitness' for the economic needs of the society which the system is supposed to serve. It is a well known fact that for over a decade now economists have assisted in the planning of education in developing countries. Faced with the problem created by the scarcity of resources and a large number of pressing demands in education, the economic planner in a developing region draws up his education budget according to certain well-defined priorities in relation to needs. The rate of expansion at the primary level, the type and range of education at the secondary level, the selective control at the higher level (if such a stage exists on a fairly large scale in the region) the important programme of teacher-training — all such aspects of educational planning are carefully worked out in detail so that the scheme as a whole produces the kinds of educated persons the developing society urgently needs. From the point of view of the economist, an educational system which turns out a plethora of unwanted graduates when thousands of little children

are deprived of the most elementary kind of education cannot lay claim to high quality as it stands low in the scale of fitness. Nor can that system be regarded as qualitative which proliferates lawyers and classical scholars, however brilliant they may be, when there is an acute shortage of doctors, engineers and even middle-grade technicians in the society. A realistic concept of quality demands that the whole educational set-up should be so designed as to meet the manpower requirements of the developing economy. Education in such an economy cannot be truly qualitative unless it is related to productivity.

While the economic planner attaches considerable importance to what he regards as the fitness of an educational system, he is not opposed to qualitative improvements in methods of teaching, particularly at the school stage. Indeed, he seems to be more modern and progressive in his views about methods in the classroom, or what he calls "educational technology", than any teacher brought up on the philosophy of John Dewey, Bertrand Russell and other progressive philosophers. The economist contends that education in general appears to be quite tradition-bound, and teachers by and large are conservative and have a built-in resistance to change. From his angle, one of the major tasks of the economic planner, particularly in a developing country, is to stress the importance of the new techniques in education, such as audio-visual aids, programmed learning, instruction by radio and television, and even teaching machines and language laboratories. Some of these techniques, which are not highly sophisticated,

have actually been adopted in certain under-developed areas and have to some extent improved the interior quality of education there. But in recommending the new techniques, it must be remembered that the economist is motivated not so much by the educator's desire for improving academic quality as by his own anxiety about reducing the mounting costs of primary education which swallow up the bulk of the resources and hamper educational development at a higher level.

Quality in Relation to Social Goals :

There is still another concept of quality in education — the concept of the sociologist or educational philosopher, whose approach to the problems is somewhat similar to that of the economist and is yet markedly different from it. Like the economist, the sociologist studies an educational system from the outside, with a view to finding out how it serves the needs of the society in which it operates. But unlike his professional counterpart, he is not primarily interested in the society's economic problems or the requirements of its manpower planning. His main concern is with the goals which it has laid down for its social development and which to a large extent are influenced by its specific culture, ethos and moral values. These social goals are naturally reflected in the aims and objectives of the planned system of education in the society. From the point of view of the sociologist, the quality of the system can be judged in the final analysis only with reference to those aims and objectives and the broad social criteria implied in them.

But here, as in almost every sphere

of human activity based on certain meaningful values, a tremendous gap exists between theory and practice, between the high aims that are formulated and the humdrum results that are actually achieved. Where the main objective of classroom teaching and learning appears to be success in the examination, ideals and goals are likely to be pushed into the background and the teaching methods and procedures of evaluation often run counter to the basic social philosophy on which the whole educational plan is based. When such a development takes place, the educational system, according to the social philosopher, fails to serve effectively the needs of the society and shows lack of proper quality. But such a contradiction between educational ideals and classroom practices is not confined to developing societies. Advanced countries also may have rigid and authoritarian educational procedures which are out of tune with the spirit of their social philosophies. It is possible, in fact, for a progressive nation to be passionately committed to the high principles of liberty, equality and fraternity and have its schools controlled by Inspector-Generals of Education!

Education Planning in India :

All that has been said in the preced-



ing section has particular relevance to the development of education in India and to certain aspects of its educational planning in the post-independence period. During the last 25 years or so, we have had experience of four Five Year Plans, and the Fifth Plan covering the years 1974 to 1979 is now in operation. Proposals for the advancement of education at all stages formed an essential part of these Plans. The Government of India also appointed during this period some important education commissions and committees, the most recent of which was the Kothari Education Commission (1964-66) whose recommendations are comprehensive and of far-reaching significance. It was on the basis of the Commission's Report that the Government adopted in 1968 a comprehensive statement of educational policy called the National

Policy on Education. The broad principles of this National Policy form the basis of the proposed development of education in the Fifth Five Year Plan for the next five years.

What has been the contribution of all these planned activities to the progress of education in India? The major achievement is the tremendous expansion that has taken place in the provision of educational facilities at all stages since 1950-51, which was the inaugural year of the First Five Year Plan. This is clear from the following figures of enrolments in 1950-51 and of estimated enrolments in 1973-74. They have been taken from the Working Paper on Education in the Fifth Plan which was considered by the Central Board of Education at its last meeting held at Delhi in September 1972.

	1950-51	1973-74
I Enrolment in Classes I-V (Age-group 6-11)	19.2 million	68.6 million
II Enrolment in Classes VI-VIII (Age-group 11-14)	3.1 million	18.1 million
III Enrolment in Classes IX-XI (Age-group 14-17)	1.25 million	9.7 million
IV Enrolment at the University stage (Age-group 17-23)	2,63,000	3.2 million

The record of quantitative expansion given above appears to be very impressive. But a careful analysis of these figures, with particular reference to our national aims and objectives, reveals the weaknesses in our planned development of education. For instance, in accordance

with Article 45 of the Indian Constitution, free Compulsory education should have been provided for all children between the ages of 6 and 14 by 1960. Fourteen years after the expiry of the stipulated period, we are still far away from the attainment of that goal. Even if the

combined estimates of enrolments for the age groups 6 to 11 and 11 to 14 for the year 1973-74 prove to be correct, there are still today several millions of boys and girls between the ages of 6 and 14 who have not had the benefit of any schooling whatsoever. There is no doubt that the task is of tremendous magnitude. A firm decision has now been taken to complete it by 1980-81. But it took us more than 20 years of planned effort to realise that the old methods were inadequate and that unorthodox approaches and strategies, such as the multiple-point entry, a large provision of part-time education and the utilisation of the services of retired teachers, were required to deal with the problem. This highlights a basic weakness in our educational planning.

The uncontrolled expansion of education at the secondary and the university stages brings out another serious defect. As the figures given above show, the enrolment in Classes IX—XI for the age group 14 to 17 rose from 1.25 million in 1950-51 to an estimated 9.7 million in 1973-74. This means that the number of students in secondary schools today is more than seven times what it was at the beginning of the first Five-year Plan. In higher education, the rise is even more spectacular. The enrolment has multiplied itself twelve times over during this period, increasing from a mere 2,63,000 to 3,200,000. Even if the number of students at the pre-university is taken away from the second total, the number of those pursuing higher education in 1973-74 is estimated to be nearly two and a half million. This is a staggering rate of expansion in a developing country which

has not yet been able to provide even five years of primary education for all children of school-going age. The situation as it exists today indicates a distortion of values. It would not have been so distressing had there been in the planning of the programmes a more imaginative approach and a more balanced arrangement of educational priorities.

As a result of the uncontrolled expansion, we witness dilution or neglect of quality in the whole educational system. When there are comparatively limited resources and the demands of quantitative extension increase year by year, large funds are directed to meet these demands and qualitative programmes are starved. The indifference towards quality is noticeable at all stages of education. In certain sectors, it is true, there is a mixed picture of light and shade. But quite often the shade deepens into darkness and fills at times even the idealistic teacher with despair.

Quality at the School Stage :

At the primary stage there can be little progress towards qualitative improvement so long as the present high rate of wastage and stagnation continues. Wastage and stagnation are evils that are to be found in the system of primary education in most developing countries. In India, these



evils appear to be on a much larger scale because of the huge enrolments in our primary schools. It has been estimated that out of every 100 children who enter Class I in these schools, only 40 reach Class V and only 25 go up to Class VIII. The drop-out rates among the Scheduled Castes and Tribes are the highest of all. As the Education Commission has said, "Wastage and stagnation, like headache and fever, are not diseases in themselves: they are symptoms of other diseases in the educational system. The chief among these are the lack of proper articulation between education and life and the poor capacity of the school to attract and hold children. How can the average primary school, particularly in the rural area, have any holding power when it is provided with dismal accommodation, poor educational equipment, inadequately qualified teachers, a faulty system of examination and a generally depressing atmosphere in the classroom?"

At the secondary level, the picture certainly is better in respect of school buildings, classroom equipment, qualifications of teachers and general methods of instruction. Attempts have recently been made in certain States to modernise the syllabus, particularly in Mathematics and Science. The introduction of work experience and social service has tried to give a new orientation to school programmes. Moreover, a flutter has been caused in educational dovecotes by the movement for the improvement of the external examination and the methods of internal assessment. But the majority of secondary schools do not appear to be greatly concerned about such progressive activities, except where

they are required to obey the orders of the 'high command', which in their case is the Education Officer, or as he is still called in certain areas, the Education Inspector. The curriculum continues to retain for them most of its traditional character, the new evaluation approach has not had any powerful impact on objectives and learning experiences in the classroom, and the external examination still holds sway over the minds of teachers and students. There are, of course, certain schools which have maintained what are called high standards. These high standards are more often than not measured in terms of the results of the final public examination.

Quality of Higher Education :

So much publicity has recently been given in the press to disturbances in some of our university campuses that those who are not familiar with the Indian educational scene may get the impression that higher education in this country is completely in the doldrums. It is necessary, therefore, to highlight the bright spots in what appears to be an otherwise dark and dreary picture. No one can deny that at the university stage there are institutions of high academic quality. Even some private colleges of long standing have acquired great prestige because of their creditable performances at the undergraduate and even at the post-graduate level. The Centres of Advanced Study are doing outstanding work in post-graduate teaching and research. Certain institutes imparting professional education in the fields of medicine, engineering and advanced technology have gained an all-India reputation for excellence. It must be pointed out that a developing coun-

try may have standards of qualitative education which are relevant with reference to its own aims and objectives and to its particular stage of development. Any comparison with "international standards" in this context would be a dangerous intellectual trap. Judged by the evaluative criteria of quality applicable to educational development in India at the present stage, some of our institutions of higher learning can be truly regarded as 'peaks of excellence.'

However, the general belief that the quality of higher education in the country is by and large very unsatisfactory is based on sound evidence. In the light of what is happening today in many affiliated colleges and university departments, the word 'higher' used to describe the educational activities conducted therein seems to be a misnomer. The Education Commission in its Report submitted in 1966 has dwelt at considerable length on this subject. Though the Report was prepared eight years ago, the deficiencies in the quality of higher education described in it are still present to a large extent even today. To sum up what has been said so effectively by Commission, the teaching in the institutions of higher education is mechanical and listless, the lecturers take no part in the formulation of the syllabus, research is not considered an integral part of their duties and the physical conditions of work discourage serious, undistracted study or dialogue among the staff members. There is a hierarchical concentration of authority within the departments and the colleges. In the words of the Commission's Report, "the atmosphere of distrust

between senior and junior teachers, the cynicism about administrative authorities, the unseemly conflicts about offices and positions and the attitude of envy towards persons of superior attainments — all have contributed to the deadening of the spirit of intellectual curiosity and adventure".

The situation created by the indifference and cynicism among many members of the teaching staff is aggravated by the lack of interest shown by the students, most of whom at the time of joining the higher institution are below the average age of university entrants in advanced countries. Quite a large number of these are 'first generation learners', educated in schools of poor or indifferent quality. Even those who come from what by conventional standards may be called good schools have had little experience of independent study and find it difficult to carry on intellectual discussion with their teachers. The problem becomes more acute when the medium of instruction in the colleges is English. Learning then is equated in most cases with mechanical memorisation. There are of course many bright and even brilliant exceptions to the general statement that teaching and learning at the higher education stage is dull and lifeless. "But taken all in all,"



says the Report of the Commission, "the ideal of academic excellence is confined to a minority of teachers and students who have to keep it alive against the downward pressure of discouraging circumstances."

Quality in terms of economic growth

Even if Indian education shows elements of academic quality and some times of excellence in limited areas, certain important questions arise with regard to the broader concept of quality that is being considered here. To what extent does the educational system show the quality of 'fitness' as described in the first part of this article? How does it help to promote the economic progress of the nation? Even a casual study of educational development in this country will show that, in spite of the numerous proposals for educational reform and reorganisation which have been made in the past, Indian education has never been properly geared to economic growth. As far back as 1892, an official recommendation required that practical subject should be introduced in secondary schools so as to divert students into different walks of life. But little or no effort was made to implement this recommendation. Thirty-five years ago, Mahatma Gandhi suggested a new type of elementary education for the nation, which was a revolt against the sterile, bookish, examination-oriented school system developed here by the British Government. Under Gandhiji's scheme of Basic Education, learning activities were centred round some useful craft so that education could be related to productivity and establish intimate links with the life of the community. However, because of lack of faith by

most educational administrators in the fundamental values of the new educational approach and the extremely narrow concept of craft-centred education by many of its fanatical supporters, the Basic scheme did not work satisfactorily at all. In fact, the implementation was so bad that the late Dr. Zakir Husain, remarked at one stage that Basic Education, as practised in certain parts of India, was a fraud.

The Basic scheme was primarily intended for the first seven years of a child's education, though post-Basic schools were also established in some States. In 1952, however, a new pattern of school education emerged on the basis of the recommendations of the Secondary Education Commission. A diversification of studies was introduced at the end of Class VIII in the higher secondary schools which were established in pursuance of the Commission's recommendations, and this required the provision of a variety of courses for students in classes IX to XI. But in the so-called higher secondary multi-purpose schools, most of the students in the last three classes had only one purpose in view to pursue their studies further at a university. An analysis of the electives in existing multipurpose schools shows that few of them have more than three diversified courses. In any case, a diversification of studies started in Class VIII to cater to the interests, aptitudes and abilities of comparatively small groups of students is a luxury which a poor economy like ours can hardly afford.

What is needed for accelerating the country's economic growth is not merely the introduction of a vocational bias in secondary education

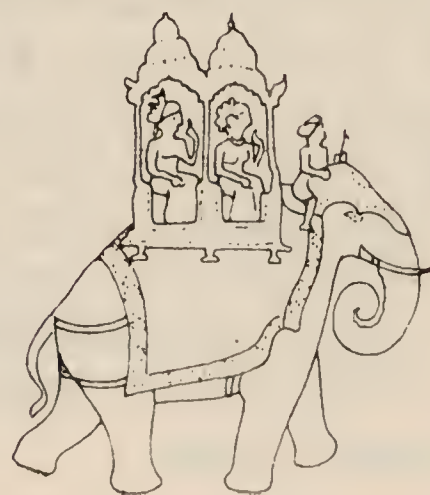
but a substantial vocationalisation of such education, particularly at the higher secondary stage. Today, the enrolment in vocational education is 9% of the total secondary school population. This is probably the lowest percentage in the whole world. It has been repeatedly pointed out that in India, "secondary education fits a boy for a college and almost unfits him for anything else." What a sad commentary this is on the quality of the educational system in terms of its fitness for the country's economic growth. Experts bemoan the fact that our schemes of rapid industrialisation are partly held up for want of middle-level technicians. But the provision of a variety of terminal, job-oriented courses at the higher secondary stage is essential not only for making up this deficiency but also for promoting productivity on the widest possible scale.

What has been said about secondary education above is true to a large extent of education at the university stage. There is a different kind of 'unfitness' here, but perhaps a greater wastage of human resources. The vast majority of university students pursue courses in arts, science and commerce which qualify them by and large only for clerical, administrative, teaching and legal careers. Though good teachers may still be in short supply, everybody will agree that second rate lawyers in such large numbers do not help the economy. What is still more harmful is that agriculture, which is of supreme importance for national development, is neglected at all stages and does not attract the best talent in the country. Enrolment is not of a high order in some of the agricultural universities and the

agricultural colleges are comparatively weak and of indifferent quality. Again, engineering education does not always lead to bright glorious career. One of the paradoxes of the Indian situation is that, while the country is poised for a technological revolution, thousands of qualified engineers about a year ago were desperately in search of suitable employment. Such anomalies, which are created largely as a result of faulty planning, show how necessary it is for educational development in poor countries to be properly coordinated with manpower requirements.

Education in Relation to Social Goals :

Educational planning, however, has to keep in view not only the economic needs of the country but also the high aims and objectives that it has laid down for its social development. Innovations in education, according to the central theme of the W.E.F. Conference, are intended for a fuller life. A fuller life, it is true, cannot be built up on empty stomachs, and therefore, the eradication of poverty and the semi-starvation that often goes along with it should necessarily be given the highest priority in our educational planning. At the same time, we have to remember that India is committed to the establishment of a democratic, secular and egalitarian society. As



education is the main instrument of educational change, it is largely through the right kind of educational planning that we can promote programmes of national and social integration and hope to advance towards the democratic and secular goals.

Unfortunately, certain tendencies in our educational system work against social and national integration. For instance, we have an exclusive elitist sector, based on the old British public or grammar school model, which has perpetuated the gulf between the rich and the poor, between the privileged and the underprivileged classes. There are 'quality schools', admission to which is regarded by many people as a status symbol and depends not so much on a student's talent and ability as his parents' capacity to pay high fees. Apart from these separatist elements created by wealth and social position, there are several other divisive forces arising from local, regional, religious, sectional and other parochial loyalties. Such forces are sometimes very harmful for progressive educational development. Prejudice and partiality may come into play and adversely affect the establishment of educational institutions, the enrolment of students, the appointment or promotion of teachers, the decisions of education officers on certain crucial issues, and even the results of the students in public examinations. In education, as in other fields of activity where human weaknesses are exploited, there can be pulls and pressures from powerful interests. When these lead to injustice, they tend to undermine our faith in democratic and secular values.

Educational planning in the past has not been able to contribute effectively to the development of quality in the three aspects described above — interior quality or academic excellence, fitness of the educational system for the economic needs of the nation and its efficiency in promoting the national aims and objectives. In the preparation of the Five Year Plan of Education, great care has been taken to see that the mistakes of the past are not repeated. An attempt has been made to put the priorities straight. Three cardinal features in the new programme need to be highlighted here. The first is the transformation of the educational system so as to relate it to the life, needs and aspirations of the people and build up a truly democratic, secular and socialist society. The second is the qualitative improvement of education so that the standards achieved may be adequate for social and economic needs and help in improving productivity. The third is the fulfilment of the constitutional directive for universal primary education and the expansion of facilities at other stages broadly in relation to manpower needs. Several concrete proposals have been worked out for the implementation of these vital programmes. According to the Scottish poet, Robert Burns, "the best laid schemes of mice and men often gang agley". Will the best laid schemes of the men in the education ministry go awry again? The prospects of success seem to be good. The targets are realistic; the strategies of development have been changed; the challenge has been taken up with confidence and determination. Problems may arise not because of deficiencies in educational planning but on

account of deficits in educational budgets created by the mounting inflation. Our hope is that such problems may be overcome to a large

extent so that the essential aspects of quality may be able to tone up, upgrade and modernise our tradition — bound system of education.

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“The sheer pleasure of being educated does not seem to be stressed. Once long ago I was talking with Prof. Basil L. Gildersleeve of Johns Hopkins University, the greatest Greek Scholar our country has produced. He was an old man and he had been honoured every-where, in Europe as well as in America. He was just back from a celebration held for him in Oxford. I asked him what compliment received in his long life had pleased him most. The question amused him and he laughed over it, but he thought too. Finally he said, “I believe it was when one of my students said, ‘Professor, you have so much fun with your own mind.’” Robert Louis Stevenson said that a man ought to be able to spend two or three hours waiting for a train at a little country station when he was all alone and had nothing to read, and not be bored for a moment.”

Edith Hamilton

An Experiment in Spreading Education among Adivasi (Tribal) Children

Sulabha Panandikar



This article proposes to describe an experiment in spreading education among Adivasi (tribal) children, launched by Tarabai Modak, the renowned educationist of Kosbad in the Thana District of Maharashtra. This constitutes only a part of the valuable contribution she has made to education.

The beginning with pre-school education :

Inspired by Dr. Montessori and her ideas, Tarabai started working in the field of pre-school education under the leadership of Gijubhai Badheka, who had set up a nursery school in Bhavnagar in 1920, drawing inspiration from the same source. Such schools were rare in those days. From 1923—32, Gijubhai and Tarabai were engaged in running the nursery school, trying to incorporate the fundamental principles of the Montessori system and to adapt them to conditions of life in the neighbourhood and to Indian culture.

While working in the nursery school, Tarabai, like Dr. Montessori, realised that pre-school education on montessori lines would be futile, unless it was continued on the same pattern at the primary stage, and the child was given the same scope for freedom and activity-centred education. Pre-schools and primary schools must work together following common principles.

Shifting from urban to rural areas :

Tarabai started her work with the children of well-to-do and middle class parents in urban areas such as Bhavnagar, Amravati and Bombay. Accepting Gandhiji's challenge that pre-school education would be of

little value to India unless it was proved to be effective in rural areas, she shifted the scene of her activities from Bombay to Bordi, a typically rural place in the Thana district. During twelve years of work in Bordi, she made pioneering efforts for the spread of education in rural areas.

Bordi is surrounded by hamlets of Adivasis who work as labourers in the fields and orchards owned by well-to-do farmers. The Adivasis are a shy and backward people, chary of mixing socially with the more advanced communities. For this reason, Tarabai could not succeed in attracting Adivasi children to her nursery school in Bordi. So she conceived the original idea of taking the school to the children and the community.

The school goes to the children and the community.

With the help of her colleagues and students undertraining she started her Anganwadies, open air home yard centres, right in the midst of the Adivasi clusters of huts. Every evening the workers went to the children, carrying with them all the equipment they needed — mats to sit on, materials for play and work such as beads, wooden blocks of different shapes and sizes, various teaching aids, simple musical instruments and so on. They would start their programme with sweeping the yard and arranging the small mats. Then there would be activities of singing and story telling and of playing with the teaching aids. There would be games of all kind. The programme was informal yet distinctly educative. The elders of the community, specially the women

folk, would gather round to see the fun. They enjoyed all the activities as much as the children, just watching the children and clapping and laughing. Thus along with the education of the children went on the education of the mothers, all being looked upon as play and fun with no association of 'school'.

Once a beginning was made through informal play activities, it was easy to get the children and the community to accept the idea of school, and be drawn to the school and be prepared to give it a significant place in their life.

The children and the community came to the school :

Trying this in Bordi, Tarabai and her colleague Anutai Wagh and other co-workers felt that it would yield better results if they shifted their institutions right in the midst of an area inhabited by Adivasis. They found such a place on Kosbad hill nearby and shifted there in 1956. For eighteen years they are working there, pursuing, under Tarabai's inspiration and guidance, a multiplicity of experiments, one arising out of another, to get the children to attend school regularly and to give them an education that would lead to their all-sided development and be meaningful to them.



Experiments at Kosbad :

After preliminary preparations, a pre-primary school (Balwadi) and a primary school were started at Kosbad in 1957. The attendance, however, was very disappointing. Mixing with the community and visiting them in their homes, the workers discovered several reasons for the meagre attendance. There was no one to bring the younger children to the Balwadi and the older children of the primary school age group, specially the girls, were required to stay at home to look after their younger brothers and sisters. Tarabai found an imaginative solution to the problem. Why not start a composite unit of a creche, a balwadi and a primary school, so that the older children could bring their small brothers and sisters with them and leave them in the creche or the balwadi and be free to attend the primary school themselves? The younger children would be properly looked after and the older ones could learn with a free mind.

Thus began the Vikaswadi project. It worked well and in the course of time, the attendance of the children improved and the parents were drawn to the project by the novelty of the experiment. They were welcomed heartily by the organisers.

The whole programme in the balwadi and the primary schools was geared to the environment and the needs of the people. The composite centre afforded opportunities for training the older children to look after the little ones properly. The environment offered a variety of programmes and scope for practical work and observation.

Two of the most attractive sights in the composite centre are a small display wall built in the balwadi hall and the ever expanding museum in the primary school. The wall has been built in the hall of the balwadi by the little ones themselves. It is of their own height and is covered with the attractive red mud found in the surroundings. It has several small niches which can be decorated with flowers and shells and such other treasures, and attractive designs can be drawn in the local style with rangoli and with the local natural colouring materials. The museum is a treasure house of stamped flowers and leaves, birds' nests, local toys and implements and the novelties that the children come across.

Productive work for the children :

To improve the attendance of the older boys, another experiment proved to be necessary. It was found that they did not attend school because they were required to earn whatever they could by doing odd jobs like carrying loads, weeding or doing other seasonal work in the field and farm. To solve the problem, Tarabai attached a work centre to the school. First the boys were taught to prepare grass covers for medicine bottles for which contracts were secured from the neighbouring chemical firms. The boys were paid for the work. The scheme worked well for a time but had to be given up because of local competition in the field and resistance by outsiders. Then Tarabai set up a workshop where wood-training, lacquer work and carpentry were taught to the children. The articles produced by them were marketed and they earned their wages. With the installation of a 5 H.P. electric motor, pro-

duction has increased and a co-operative society has been formed. Some of those trained in the workshop can get employment here even after they leave school.

The Meadow School :

At Kosbad, Tarabai and her colleagues realised once again the need for taking the school out to the children. This time, it was to the children cattle grazing in the meadow. It was noticed that in certain seasons boys were sent out to the meadow for cattle grazing and could not attend the school. They spent hours at the meadow. Tarabai and her co-workers had the wonderful idea of organising a 'meadow school' for them. The teachers and the students under training would go out to the meadow every day, rotate the duties of cattle grazing among the children and teach by turns those that were free. The children were shown how to measure shadows of poles or trees and tell the time from them. They also learnt a lot of geography observing the rocks and the hills and the movement of the sun, the wind and the clouds. Surrounded by trees, fields, animals and birds as they were, they did a lot of nature study. Simple hygiene was also taught. There were plenty of opportunities for number work, counting and distributing marbles, stones, sticks, fruit and so on. After the cattle grazing duties were over, the children were admitted to the primary school. It is reported that about 150 boys took advantage of the meadow school activities.

The impact of Tarabai's experiments was assessed by a research worker through conversation and tests of the development of the pupils in

different aspects. The progress was found to be encouraging in all aspects. Comparisons were made with children from other schools. It was only in language that the Adivasi children were found to be significantly inferior.

The growth in enrolment and regularity in attendance are noticeable though a statistical study has not yet been undertaken.

Tarabai's imaginative plan of taking the school to the children and the community has borne fruit. It succeeded in motivating children to attend school and in developing in the community a faith in schooling. The success of the school itself was due to the fact that the curriculum was flexible and child-centred with the programme being of a practical nature involving activities closely related to the life of the children and the environment in which they lived. The school and the community were closely linked together. The teachers often visited the parents in their homes and found many an occasion for inviting them to the school where they were made to feel at home. There was a constant exchange of ideas. As a result, the needs of the community and the children received special attention and new projects were developed



from time to time to meet them.

The Vikaswadi schools at Kosbad are truly the pioneers of community schools, where school activities and the life of the community are integrated and where the schools are 'socially informed' and the community is gradually getting 'educationally informed'.

The staggering problem of wastage and stagnation in primary education has to be tackled by such imaginative and socially informed experiments, in the backward tribal areas. Not only would they lead to a solution of the problem of drop-outs but

would succeed in developing a type of education that is geared to the needs and life of the people. The momentum for its spread would come from within as well as without, from the school programme as well as the response from the community.

The chief feature of the Vikaswadi project is that it has the seeds of development inherent in it, as its name suggests. The workers have an experimental outlook and instead of settling down to a set routine, they are all the time trying to develop new schemes to meet the needs of the community as they arise and as they are realised.

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"Lo! Him we may call the man of the Lord Omnipresent who experiences in himself the pain that another feels; who renders service to soothe another's distress; who does not import into his mental texture pride of ego or of deed."

**Portion of a hymn by Narsinha Mehta
translated by Gandhiji**

Indian Language

Scene: a profile

D. P. Pattanayak



India is a multi-lingual and multi-ethnic country. Its cultural diversity is both a source of its strength and weakness. The linguistic heterogeneity of the country can be seen from the table on page 244.

Of the 1652 mother tongues barring the unclassified languages whose affiliations in a generic sense are unclear, the rest are mapped by four language families. There are twelve major languages besides Sindhi and Urdu, which are non-state languages. All these have a history and literature which date back at least a thousand years. English, the major language of intellect, and Sanskrit the classical language providing identity and rootedness to all languages irrespective of their family affiliation, have influenced language structure, thought content, modes of expression and established norms for all the Indian languages and literatures. Out of the twelve major languages, eleven have their home states and one language, Hindi, is spoken in six states — Himachal Pradesh, Haryana, Rajasthan, Uttar Pradesh, Madhya Pradesh and Bihar. All these eleven languages are distributed among two of the four language families — Indo-Aryan and Dravidian. Oriya, Assamese and Bengali in the East, Marathi and Gujarati in the West, Punjabi and Kashmiri in North Central are Indo-Aryan languages, and Telugu, Kannada, Tamil and Malayalam in the South are Dravidian languages. None of the Munda and Tibeto-Burman languages have either the numerical strength or a strong literary tradition so as to dictate recognition as a major language.

The major language speakers are distributed all over the country, thus making all the states and union territories multi-lingual. Languages which become minority language either outside or inside their home state range from 4.96% in Kerala to 84.54% in Nagaland of their respective populations. The language amalgamation, Hindi-Urdu forms the major language spoken and

understood by approximately 46% of the total population and yet it is a minority language in the context of the totality of speakers using non-Hindi languages. As far as English is concerned not more than 4% of the population use some variety of English. It is the language of a minority elite, which is the most privileged and influential section of the society.

	Spoken by 5 or less	6 and above	1,000 and above	5,000 and above	10,000 and above	Total
Unclassified	312	263	17	2	7	601
Indo-Aryan	96	260	52	26	98	532
Austric	2	18	10	2	21	53
Dravidian	31	73	14	4	26	148
Tibeto-Chinese	30	81	43	21	52	227
Foreign mother tongues	82
						1,643
Sikkim						9
						1,652

There are approximately four hundred tribal mother tongues in India. Most of them are non-literate mother tongues. Mother tongues used by more than fifty thousand persons are only twentyfive in number. The rest are spoken by very small ethnic groups.

Eight major script systems excluding Perso-Arabic and Roman are used for writing most of the languages. These script systems are Nagari, Bangali-Assamese-Manipuri, Oriya, Telugu-Kannada, Tamil, Malayalam, Gujarati, and Gurumukhi. Barring Khampti in Arunachal Pradesh, which uses a variation of Thai script and Laddakhi and certain other minority languages in the Laddakh sector

which use Tibetan script, significant work in most languages are done through these ten major script systems. There are specialised script systems like Sharada for Kashmiri, Modi in Maharashtra/Gujarat, Tulu in Karnataka and Grantha in Tamil Nadu used for limited purposes such as business or writing Sanskrit, etc. Efforts at creating script systems as identity tokens are continuing particularly among the tribal groups and as integrating tokens by interested enthusiasts.

The major languages are dominant as identity tokens but not homogeneous in terms of communication. Each major language has regional and social dialects where the intra-dialect intelligibility

may range from zero to hundred per cent. Besides, each language has styles and registers which have made the language situation sufficiently complex. For example, the difference between the Grantha and the Sista Vyavaharika styles in Telugu is so great that textbooks written in the former style even come in the way of a good education. The linguistic complexity and the consequent challenges for language planning in the country can be seen from the three pictures presented by the Distribution of Languages in the States. States like Andhra Pradesh, Gujarat, Kerala, Uttar Pradesh and West Bengal, where Telugu, Gujarati, Malayalam, Hindi and Bengali respectively are dominant languages, show a pattern where the dominant language is used by 85%-95% of the people of the state. On the other hand, Assam, Bihar, Punjab and Rajasthan present a different pattern where the dominant language is used between 33.32% (Hindi in Rajasthan as against 56.49% Rajasthani which also is not a homogeneous communication group) and 47.14% (Assamese in Assam). A third pattern is presented by such states as Arunachal Pradesh, Himachal Pradesh and Nagaland, etc. The highest return for Mandeali in Himachal Pradesh is 16.76% and Konyaks in Nagaland is 15.46%.

In countries where multiple languages and cultures co-exist the notion of one dominant language as the medium of instruction leaves thousands of children illiterate in their mother tongue and fosters low achievement levels in the dominant language itself. To a great extent the

high rate of illiteracy can also be attributed to the acceptance of the notion of one dominant language in a State and lack of proper language planning. At the rate of growth between decennial 1961-1971 it appears that by 1981 India would have an illiterate population exceeding four hundred and eighty millions, which is more than the total population of the country in 1961. Whether it is devising a strategy of planned bilingualism leading to balanced multi-lingualism, defining the roles and objectives of language use at different stages of education, improving methods and materials and thus reducing and releasing a part of the 54% of the school time currently used for language teaching or change the curricula at the school and college levels with a view to making the study of language more functional and the study of literature more purposeful, it is absolutely essential that language in education has to be given more serious attention than has been given hitherto.

For the maintenance of participatory democracy it is absolutely essential that each adult voter gets a chance to participate in the governance and the socio-economic development of the country. Therefore language in administration as-



sumes importance in multi-lingual countries. Since small group identity and integration with a larger national image can come in conflict in a multilingual and multi-ethnic country like India and language planning which aims at promoting cultural universalism through reduction of multiplicity could give the impression of imposition of limitation on the cultural alternatives available to the community, the planners must carefully handle the language situation. Language politics is intimately connected with resources planning. Unless resources are so developed that culture groups get equal opportunity for their creative fulfilment, language is bound to be used for divisive purposes. Planners in general and language planners in particular have to bear this fact in mind.

Language in mass media provides the third dimension to the Indian language problem. Programmes relating to economic development, political and social change have to be transmitted to the people for whom they are meant. Since audience in India is defined by both geographical

location and language use it is essential that due attention is given to this aspect. A mass communicator is confronted with the immediate problem of instant communication and the long range problem of standardisation and modernisation. Mass communicators have given scant attention to the media of communication, language. This has resulted in a curious contradiction, where there is a lot of fanfare about hardware and millions of rupees are spent on the development of software which is seldom communicated to the people for whom they are designed. Language use in education, in administration and in the mass media are the three burning issues in the developing countries in Asia, Africa and Latin America. Even the maintenance of patterns of government depends on the successful meeting of challenges posed by multiple languages in these countries. Unless language planning is considered as a matter of serious policy concern, the tension caused by various language related issues may defeat the very purpose of economic planning.

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The Ethos of an Urban University

T. K. Tope



Consciousness of ecological factors has dawned on the intellectual society with the perception of the deterioration of environmental quality due to the gigantic technical revolution this every society has achieved by the exercise of its intellectual power. This threat to the quality of human environment which is the aggregate of all physical, chemical, biological and social factors has led to the numerous defensive measures by the various social and governmental agencies. The technological progress that ushered in "the age of affluence" threatens today to introduce what is so aptly called "the age of affluence" and it is but natural that the academic community must play a significant role in analysing the problem and devising measures to prevent this imminent danger of ecocide. The Frankenstein that has been created by the human intellect must be laid low by the exercise of the same faculty. In order to study the ecological problem in depth, many universities have introduced inter-disciplinary subjects such as environmental sciences and environmental behaviour and through numerous international conferences and seminars have clarified the dimensions of the problem.

The environmental quality has been greatly influenced by man's desire to abandon a healthy and spacious rural life under the driving force of rapid industrialisation giving a sense of greater economic stability. The problem of urbanisation is of recent origin. Dr. S. Landes in his "The Unbound Prometheus" states "industrialisation in turn is at the heart of a larger, more complex

process often designated as modernisation. Modernisation comprises such developments as urbanisation — a concentration of population in cities that serve as nodes of industrial production, administration and intellectual and artistic activity.” He further points out that this phenomenon of urbanisation necessitates the structuring of an educational system that can train persons to a level compatible with their capacity, equip them with the best contemporary knowledge and impart the ability to handle and use an up-to-date technology. In a statistical analysis, published in 1968, revealing data regarding urban world population is put forth. In 1920, only 14 per cent of the world population was urban, by 1940, it had increased to 19 per cent and reached 25 per cent by 1960. The statistical projection for the future indicates that in 1980, it will be 33 per cent and by 2000, 44 per cent of the population will live in urban areas.

The urban environment is a scene of contradiction. Slums nestle in the very shadow of sky-scrapers. Poverty jostles with plentitude. In the midst of job opportunities, there is a chronic state of joblessness. Different ethnic groups rub shoulders together in administrative offices and industrial establishments. Not only is there a stratification of social structure but also a stratification of cultural values. An urban university has therefore to function in such a state of contradiction and act as a harmonising agent for the contending factors.

One has to examine the ecology of

universities in order to determine the ethos of an urban university. The approach for such an examination must be two fold, firstly to trace its historical past, to “isolate its genetic factor” or “nature component” and secondly to record its environmental setting to find its “nurture component”. With regard to its genetic factor, Eric Ashby says “The ecology of universities is remarkable. They reach back to the middle ages and they girdle the earth. They have adapted themselves to totalitarian and democratic societies, to rural communities and to urban technology. But through time and space, they have preserved something resembling a genetic identity. They remain unique as instruments for investment in man.” What is the essential character of this genetic factor? In the plethora of pronouncements of aims and objectives of university-education one constant refrain has been that the university is on the one hand an organisation for conservation, through communication and teaching, of humanity’s heritage in culture and knowledge, and on the other for the extension of the frontiers of knowledge, through research. The fulfilment of the first function requires in the academics, adherence to tradition and develops an attitude of hesitancy and suspicion towards all innovative measures, while the other function inculcates in them a questioning and questing attitude and a spirit of adventure in the realm of thought. Such essentially are the two sides of the coin that make the university of sterling value to society. Universities would have preserved this pristine genetic characteristic if they had

remained in an ivory tower, isolated from the main stream of social life. However, the very nature of their pursuits requires a symbiotic relation of varying degrees with society. Environmental factors have operated to introduce new concepts regarding the aims and the objectives of the university. It is this quantum of relationship with the society that defines an urban university. It is not merely the location of a university in the heart of the city that will make an urban university. The National Director of the Urban League (U.S.A.) characteristically puts it: "Too often the university perches on the hill top oblivious to the needs of the city" and the same idea is highlighted by Mr. L. E. Goodall who refers to Harvard, M.I.T., Columbia, Chicago which are great universities that happen to be located in urban areas and he further mentions other universities like Federal City College in Washington D.C. and Bernard Baruch College whose urban environment provides a major part of their **raison d'être** and finally adds "these are the types of the institutions that have the opportunities to be urban universities but also face the danger of being only universities built in the city." The environmental factor thus adds "a social function to the aims and objectives of the university." The analysis of the parameter of this function in relation to the basic function of education and research determines the ethos of an urban university. The symbiotic relationship of university and society must be firmly based on the realisation of their duties and responsibilities towards each other. It must strive hard to

eliminate "the town and gown conflict" through understanding and respect for each other's identity. Dr. Brown, Chancellor of the New York University describes this relationship in the following words: "In a great centre of population, the university wins its eminence or pre-eminence through its interaction to the full complement of the capital institutions of modern life, it serves and is served not as a matter of course or matter of tradition but as an active maker of modern life ... if it comes into its full measure of service given and service received a mighty exhilaration vibrates through its life. Therein lies the victory of urban universities at their best."

The word 'relevance' in the language of semantics is a multi-ordinal word and hence with university education it changes its meaning in the context in which it is used. The relevance of the different courses offered by the Urban universities could be best expressed in the words of the report of the Committee of the Bombay University appointed 'to consider the effect of the establishment of the regional universities on Bombay University' which became a city university when it cast off its sprawling character with the creation of these new universities.



"The Bombay University should concentrate more on certain aspects of education for which it has special facilities ..., Bombay has a long natural sea coast. It can therefore undertake studies in naval construction. Bombay is an important international air base which will provide ample opportunities for developing aeronautics. With a port and technical atmosphere, Bombay can and ought to have special courses in Technology, Textile Chemistry, Marine Engineering, etc. Bombay provides unique opportunities for industrial research, industrial organisation and the study of labour problems.... With number of well equipped hospitals and specialised institutions devoted wholly to certain special aspects of medical science ... the Bombay University must make strong efforts to encourage advanced studies and research in medical science. With the High Court and the Bar Council Bombay possesses excellent opportunities for the study of and research in law. With the Municipal Corporation, the Port Trust, a number of large commercial firms, the study of public administration should in future be a special feature of the Bombay University. Bombay's location as the Gateway of India brings to the city foreigners from all the world over. These foreigners speaking different foreign languages can be induced to render service to the University for the purpose of teaching these languages." This brief resume of recommendations highlights the point that the urban universities should explore and press into service the natural resources of the city and maximise the utilization of the special facilities offered by the ur-

ban area in collaboration with industries, labour, banks and commercial organisations functioning in the area. In designing such a varied educational programme an urban university becomes a multiversity and this facet of its growth brings to the surface rivalries of different disciplines contending for priorities in the developmental programme of the university.

The strength of the university cannot be judged by its weakest link but may be displayed through peaks of excellence reached by different disciplines. An administrator of an urban university has however to take care that "the disciplines in the valley" are not lost sight of but are so reoriented as to buttress and strengthen the peaks by developing new programmes of an inter-disciplinary character.

An urban university must provide variety of high level occupational skills needed in an industrialised urban areas. Apart from the traditional professional courses like medicine, engineering and law, it must design a broad spectrum of vocational programmes that is demanded by the varied industrial complex within its environment. Bombay University introduced full degree courses in Textile Technology, taking into account that the city by its very geographical location is the most important centre of the textile industry. With the growth of the pharmaceutical industry in the city, it also introduced a Degree in Pharmacy. However, it has yet to exploit its location as the most important seaport in the East with well-equipped port facilities, to in-

troduce specialised engineering courses in ship building. On the other hand in association with the two most important research centres, BARC and TIFR located in the city, the university has been able to introduce interdisciplinary subjects like bio-physics and molecular biology and to give greater facilities for research to its post-graduate students. It is the duty of the urban university to take advantage of its location and formulate ways of enriching its educational and research programmes in association with the different agencies that exist in the locality.

Bombay University is trying to achieve a job-oriented approach to education in collaboration with different industrial establishments and business and banking houses. Not only will the courses be designed to meet the requirements of the job but the concerns have also agreed to give "in-service experience" during the training period. One of the greatest impediments to educational innovations for an urban university is the vast number of students enrolled. It has to meet the challenge of numbers by the help of technological aids like television and broadcasting and increase the flexibility and the facility for instructional programmes through correspondence institutions and open universities. The experience of the Bombay University regarding its correspondence instruction programme is very heartening.

In designing the job-oriented courses, the University must take into account the obsolescence rate that affects such jobs with the fast

advancing technology. If education were to pare a person only to fit a particular professional niche, it will be damaging both to the person and the profession. University training must be therefore "role oriented" so as to have a flexibility of adaptation with the changing nature of the job. The concept of relevance for the urban university will have a different significance in the context of what is called the "out-reach functions" of university education. Relevance connotes in this context involvement in the different activities of the community by the two components of the university—the academics and the student body.

An urban university student is a commuting student, who is "half in and half out, half at college and half at home." Most students are only "job-oriented" but may be holding a job while educating themselves. An urban university therefore finds it a difficult task to implant in such students a sense of belonging or "a tie-consciousness" as the Oxbridge universities can engender. This sense of belonging can be created amongst the students of the urban university through its programmes of social service. In India, the Na-



tional Social Service Scheme for the students of the universities has been given a position of importance in the educational planning by the educational ministries both at the Centre and the State level.

Some graduate students of the Bombay University have put forth a project called the "Land University Project", a university that will aim at developing the total, social, political and cultural personality of the younger generation by their participation in the life of a rural community. A group of students numbering nearly 200 will work on this project within a radius of 250 miles from Bombay. They will develop work-oriented field projects related to the curricular contents of their disciplines. They will carry out various studies on rural situations such as the impact of the take-over of foodgrains by government and bank nationalisation. They will also during their period of stay carry out minor irrigational works and poultry and dairy-farming. They will actively participate in the literacy campaign amongst the rural folk. Their university studies in specific disciplines for the duration of their stay, which may last for an academic term, will be carried on through correspondence instruction given by the Directorate of the Correspondence Courses of the University. The visiting professors at the site will help the students to inter-relate their syllabi with the work are doing. This project is under consideration at present.

In another project, over a hundred science students of Bombay University are translating their theoretical

knowledge in nature's laboratory of agricultural fields. The young students of the university are inculcating in the farmers wedded to old-fashioned methods in agricultural cultivation, the modern methods of the use of fertilisers, transplantation and inter-culturing. They have succeeded in raising the season's traditional yield by the fabulous amount of 2000 kg. per acre. The theoretical concepts of science leap into significance through their realisation in the laboratory of nature. If the students carry to the farmer the latest scientific knowledge that affects his activity, they bring back to their classrooms the actual difficulties encountered in the implementation of the scientific principles. In the current academic year, similar projects will be undertaken in the engineering, medical, arts and commerce faculties.

The involvement of the students in community projects must carry with it a note of caution on two counts. The "town and gown split" arises out of the suspicion with which the intellectuals are looked upon by laymen. It is therefore very necessary that such activities are not conducted in a patronizing manner but with a sense of humility which is the hall-mark of any social service. The other note of caution is that it should not encroach to an undue extent on the university's most fundamental function—the pursuit and expansion of knowledge. If the public service role were to usurp and overshadow the traditional role of the university, it would not only be a dis-service to its great and noble objective but a betrayal of the confidence of the society that supports

It is natural that an urban university situated within a network of industrial and commercial organisations is bound to attract persons highly qualified in different disciplines that are taught in the university and much more significantly in science and technology. The faculties of an urban university can boast of highly placed academics in their different disciplines. Through them the university establishes a very important link with the industrial concerns in the locality. This association can enrich both the university and the industry. Through such association the students of the university can find their needed placements for purposes of their training programme and can find a useful avenue for employment after the completion of their courses. The industries by supporting project-oriented research in the laboratories can bring about a technological advance in their different processes. However, it is very necessary to strike a proper balance between the participatory role of industry and the university. Robert Nisbet in his "Degradation of Academic Dogma" caustically points out that this association is responsible for bringing about the degradation in the function of teaching in the university. And he rhetorically puts it "Of what avail is it today, solemnly to remind young instructors of their 'teaching obligations'; of what use is it for students to assess faculty performances; and of what incentive is it to offer annual teaching awards, when the evidence is so clear as to be blinding that through research alone one moves into the upper levels of success."

Consultantship and conferences

have created a new category of academics of absentee-professors. The incomprehensibility in the classroom and the invisibility on the campus of such academics has contributed in no small measure to the spurt in student revolt that held the university in its grip for the last few years.

Aristotle has said "men come together in the cities in order to live. They remain together in order to live the good life" It is the responsibility of an urban university to generate conditions 'to live the good life'. This responsibility gives rise to the possibility of "relevance" in a third sense. This concept of relevance distinguishes between education that 'trains' and the education that 'cultivates'. This difference is well expressed in the following passage :

"Education that cultivates is an effort to touch the sources of values and appreciative pursuits, to affect the culture of society, and to make the world less provincial. Education that trains is an effort to develop certain skills relevant to specific roles which are, in turn, germane to functional and organizational contingencies."

Aldous Huxley considers that the three facets of education are verbal, symbolic and non-verbal. It is the non-verbal dimension that touches the sources of values where the effective element plays a greater role than cognitive. Wordsworth expresses it delightfully :

Enough of science and of art.
Close up those barren leaves.

Come forth and bring with you a heart.

That watches and receives.

The Urban university is placed at the cultural centre of a nation since the city preserves its identification marks of the culture through museums, art-galleries and artistic and cultural events. It is the duty of the urban universities not only to use this abundance of cultural material for the training of its students but to raise such appreciation to the highest academic level by detaching it from baser commercial involvement. Bombay University is one of the few universities in India that has re-taken steps in this direction by instituting a degree in dance, in music and in dramatics and a constituent college of the Bombay University has already started functioning this year to train students in two of the foremost dance techniques of India—Mohini Attam and Bharat Natyam.

It is the duty of an urban university to create conditions in which education takes place by osmosis, through the very pores of an individual in the environment in which he lives. This the Urban University must achieve by its extramural lectures through its conducted tours in the

art-galleries and exhibitions on scientific, academic and cultural topics and arranging varied cultural programmes in music, dance and drama presented through the co-operation of its students and the academic body.

The infiltration of pollution and expansion in population which threatens the very existence of humanity poses a challenge to the conscience of an urban university. Eric Ashby in his 51st Earl Grey Memorial lectures on "Pollution and Public Conscience" raised the question whether "Controls and limitations of a new kind will have to be imposed either by dictation from above or by evolution of a new consensus." As a hint to an answer he quotes Earl Grey's inscription on his copy of Mazzini's Life and Writings: 'Ask yourselves, as to every act you commit within the circle of family or country : If what I do now were done by and for all men, would it be beneficial or injurious to Humanity? and if your conscience tells you it would be injurious, desist.....'

It is upto the urban universities who are in the very centre that generates the agents of pollution to combat the same through education and propaganda, for what shall it profit a man to gain the Moon and loose the Earth.

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The Educational Philosophy of Mahatma Gandhi

Usha Mehta

“Unrestricted individualism is the law of the beast of the jungle. We have learnt to strike the mean between individual freedom and social restraint. Willing submission to social restraint for the sake of the wellbeing of the whole society enriches both the individual and the society of which one is a member”.

M. K. Gandhi

India has seen many a revolutionary and many an educationist but it was in Gandhi that it witnessed the combination of a revolutionary and an educationist, a soaring idealist and a sober realist.

An ideal society as visualised by Gandhi is a harmonious community based not on cold and cruel competition but on co-operation and mutual aid. In it, a spirit of service, sacrifice and love for labour will replace the mad rush for property and power. It would be a society based on equality and social justice, on love and amity. It is a society that will lead the individual to his divine destiny. Education is looked upon by Gandhi as an instrument for the establishment of such an ideal society and the imparting of a new kind of citizenship that would bring about a silent social revolution.

Gandhi's Scheme of Education

For Gandhi, real progress was moral progress and he laid special emphasis on education as a means to attain moral progress and social equilibrium. “By education”, he asserts, “I mean an all-round drawing out of the best in child and man — body mind and spirit”.* Thus, the true aim of education, according to him, is the

* Harijan, 31-7-1937.



'enlargement and enlightenment of mind' or the stimulation of the physical, intellectual and spiritual faculties of the children and a truly educated man is one who has learnt to control his passions and lead a life of restraint, to hate all vileness and to respect others as himself. This view of his is in keeping both with the ancient traditions of India according to which 'mere intellectual development without corresponding development of character, learning without piety, proficiency in the sacred lore and deficiency in the practices it implies' is bound to defeat the very end of studentship. Similarly, it is also substantiated by modern western thinkers like Sir John Adams who are of the view that it is preparation for complete living, perfect citizenship or harmonious development of all the faculties which is the true end of education.

Gandhi tried many new experiments in education in Tolstoy — farm in South Africa. Apart from accepting character-building as the aim of education, some of the other guiding principles of the new scheme tried out by him were linking of education with some basic craft and recognition of the dignity of labour and insistence on the teacher being a person of integrity having faith both in his profession and his pupil.

Among the many evils of the education-system prevailing in India in his days, which was both wasteful and harmful, one of the most glaring according to him was lack of close relationship between education and life-situation. He, therefore, insisted on all learning being imparted

through concrete life-situations related to a craft. Gandhi not only insisted on the craft being used as an instrument for developing the personality of the child but also on its being self-supporting.

The school of Gandhi's concept far from being a place of passive absorption of information will be a real laboratory and a place of discovery. Similarly, the education-system followed in it will be life-oriented instead of being examination or lecture-oriented. So, unlike the educated young man of today who has perhaps the requisite knowledge but lacks courage to face the struggle of life, one educated in such a school will be well-equipped to face life and its multifarious problems. In it, books will not be boycotted; they will only become aids to activity instead of substitutes for it.

The scheme seems to have a sound psychological basis in as much as it saves the child from the tyranny of a purely academic and theoretical instruction. By training the head and the hand, it tries to work out a balance between the intellectual and practical aspects of experience and to achieve literacy of the whole personality. Socially considered, it is bound to have a salutary effect as the introduction of practical productive work in which all the children participate, apart from promoting dignity of labour also helps to break the barriers between manual and intellectual work thus preventing an artificial stratification of the society.

One of the main criticisms levelled against this scheme is that it is not possible to teach all subjects of the

curriculum through a craft. Though Gandhi would have liked to teach every subject through a craft, he was practical enough to realise that this may not be possible. So, he not only maintained that as many subjects as possible should be taught through a craft but also conceded that knowledge imparted through the craft should be supplemented by other processes, "During the first year", asserted he, "everything should be taught through the **takli**, in the second year, other processes also can be taught side by side."*

Another allied criticism is that it sets back the clock of civilisation by insisting on out-dated crafts like spinning and weaving. It is argued that if by the term 'self-supporting' is meant education which enables the children not only to reach their full development but also to become honest and useful members of the community, it may receive wide support but if it is construed to mean that the teachers' salaries should be paid from the sale-produce of the products of the children, the proposal is impractical and hence unacceptable. Though the criticism has an element of truth in it, it should not be overlooked that Gandhi's main intention was to see that neither the children nor their teachers took to the craft in a light hearted or slipshod manner and that he is interested more in the basic ideology behind the educational system than in the problems of methods and curricula to be adopted for the fulfillment of the ideals. Ultimately, it is the child and not

the craft that forms the centre of Gandhi's plan of education.

Gandhi can be said to be a naturalist in as much as like Rousseau who maintains that "education finds its purpose, its process and its means wholly within the child-life and the child-experience",* he protested against the traditional dehumanising system of education. His unswerving belief in the essential goodness of human nature and his love of simplicity in life, language and literature also lend support to this view. Unlike Rousseau who holds that every individual member should be made absolutely independent of his fellow-members and that the child should therefore be segregated from the baneful influence of the society, Gandhi instead of tearing the child asunder from the society aims at making it an integrated and useful unit of it. After Rousseau many educational philosophers including, Pestalozzi, Froebel, John Dewey and reformers in the U.S.S.R. have realised the importance and stressed the need of imparting instruction through practical work.

Thus, Pestalozzi argues, "Nature develops all the forces of humanity by exercising them; they increase by use.... The exercise of a man's faculties and talents to be profitable must follow the course laid down by nature for the education of humanity ... This is why the man who in simplicity and innocence exercises his forces and faculties with order, calmness and steady application is naturally linked to the human

* Gandhi, M. K., Educational Reconstruction, p. 62.

* Rousseau J. — Emile, p. 140.

nature whereas he who stifles the order of nature and thus breaks due connection between the different branches of his knowledge, destroys in himself not only the true basis of knowledge but the very end of such a basis and becomes incapable of appreciating the advantages of truth".* Supporting Pestalozzi, Froebel argues that the real significance of giving productive work a key-role in the educational system is connecting occupation of hand with the occupation of mind and 'giving body to spirit and form to thought'. It is to link the inner and the outer sides of a man's nature.

There is an agreement between the advocates of the 'Project Method' and Gandhi in so far as both try to relate knowledge to life and stress the need of a socialised activity involving participation in social relationship, division of labour and willing acceptance of social responsibility. Thus, Gandhi would agree with Dewey in maintaining that craft-work should be looked upon not as a distinct study but as an activity having social significance or a process by which the society keeps itself going, as an agency which brings home to the child the necessities of community life. Gandhi's was an attempt to give a new shape and expression to Dewey's ideas to suit Indian conditions-perhaps without knowing it.

In the U.S.A. a lot of rethinking is being done on the fundamentals of education and on building school-systems different from the prevail-

ing ones — some of them being on the lines suggested by Dewey. It is generally accepted that it is the function of the school not only to teach the children to read and write but to develop them as whole persons and to prepare them for work and life. Work-experience and relating school-subjects to concrete life-situations now form a regular part of the curricula in many other parts of the world too. Both Marx and Kropotkin advocate 'education integrate', i.e., complete education which does not make any distinction between manual labour and intellectual work or culture. According to Marx, a combination of these two 'renders each employment a rest and relief to the other' and both become more congenial to the child. Similarly, Lenin too insisted on the 'polytechnisation' of all education because he saw in it an instrument for the radical reconstruction of the whole tenor of life involving eradication of the division between manual and intellectual labour and preparing the children to be skilful and understanding workers of the community. Though the Soviet System does not advocate teaching of all subjects through the medium of a craft it does have some manual work as the centre of education. This principle is followed in many other communist countries, too. A wellknown educationist from GDR narrated this experience while explaining the educational system prevailing in his country. In one of the working collectives in the north of GDR, caterpillar chains of the potato harvester kept breaking down because of the rocky soil, thus threatening to raise the price of potatoes. Immediately, the

* As quoted in Kripalani J. B. — The latest Fad Basic Education, p. 33-34.

machinist associated with the collective put the problem before the pupils with a proposal for reconstruction of the caterpillar chains so as to make it useful for the stony fields. The pupils made calculations, and experiments and sample constructions. Ultimately, they were successful in making a functioning model which could produce stronger and more lasting caterpillar chains than the ones in use.

In India too, the importance of 'work-experience' has been recognised in no uncertain terms. While defining the term as 'participation in productive work in school, in the home, in a workshop, on a farm, in a factory or in any other productive situation,' the Kothari Commission states, "In our country, a revolutionary experiment was launched by Mahatma Gandhi in the form of basic education. The concept of work-experience is essentially similar. It may be described as a redefinition of his educational thinking in terms of a society launched on the road to industrialisation".*

Though it is true that 'work-experience' includes experience in productive work in any field and not only experience in indigenous crafts like spinning mentioned in Gandhi's Basic education scheme, the two agree in relating education to productivity.

Once, Dr. Mott, a Priest asked Gandhi as to what according to him, was the most burning problem of India expecting that he would mention 'Swaraj'. To his utter surprise,

Gandhi mentioned neither Swaraj nor other problems like economic drain of the country. Instead, he mentioned 'heartlessness of the educated' as the most urgent problem. Through the scheme of education put forward by him, he made a sincere attempt to solve this vexed question by trying to work out a synthesis between physical labour, scientific knowledge and human sympathy.

No doubt, his concept of craft needs some reorientation to suit the needs of the society which has to be transformed with the help of science and technology, but it cannot be forgotten that India continues to live in its villages and hence it would be unwise on our part to overlook the importance of village-crafts and try to replace them completely.

Though we may make certain innovations in Gandhi's theory of education so far as certain details like the exact nature of the craft or the system being self-supporting and others are concerned, the main basis of the system, viz., education being production and life-oriented is concerned, it has universal importance and relevance. As Dr. Saiyidain rightly maintains, "The significance of Gandhi's educational contribution



* Report of the Kothari Commission on Education, p. 7.

is twofold, on the one hand, it is the peculiar response of the Indian genius to the Indian educational situation, a spontaneous outgrowth from the soil and not an importation from without. On the other hand, it has certainly elements of universal validity which bring it into line with progressive educational thought of the age — a fact which probably did come as a surprise to Mahatma Gandhi himself,* as he had no intellectual contacts with modern educational movements especially in foreign countries.

Also, it has to be remembered that though Gandhi's chief mission in life was to achieve freedom of India, his ultimate aim was to establish a new world, a world free from war and violence, from passion and prejudice and that his scheme of education having the creation of a new and integrated man wedded not to lesser loyalties of nation and community but to world-peace and universal brotherhood was an instrument-and a powerful-instrument for the establishment of such a new world.

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* Saiyidain, K. G., Basic Education in 'Gandhiji' (ed. by Tendulkar, D. G. & others), p. 205.

Indian Character

Khushwant Singh



Many years ago I was asked by a firm which published guide books to write a chapter on Indian character. After having accepted the assignment I realised I was up against the impossible. How can anyone pronounce on the character of a people comprising of so many different races, religions and linguistic groups? How can there be anything common between people some of whom are highly educated, sophisticated and wealthy while others are utterly ignorant, crude and sunk in abysmal poverty? And 550 million of them!

After much tearing of my long hair I struck upon a novel idea. I made a list of twenty friends, ten Indian and ten foreigners. I went to each in turn and asked them to answer a question I would put to them within ten seconds. The question was : "what in your opinion is the dominant trait of Indian character?"

The answers were most revealing. All the Indians said something derogatory of their own countrymen . sanctimonious, sycophantic, envious, sex obsessed, cowardly, double-faced etc. in that order. All the foreigners had something nice to say; spontaneous, friendly, hospitable, emotional, etc., in that order.

The immediate conclusion I could draw from this one-man gallup poll was that Indians love running down Indians. This will be confirmed by anyone who has lived long enough in the country. India-baiting is the favourite pastime of the Indians. A greater pastime is to run down people they describe as their "near

and dear ones" — their relatives, friends, colleagues in the office, business or trade. This may appear to some as self-criticism and therefore a good trait. But usually it springs from lack of self-confidence and envy of the success or well-being of others. The results are disastrous. Indians can seldom work as a team. There are some notorious examples of this trait. It is well-known that the Indians have lost many cricket matches because fielders deliberately dropped catches off balls bowled by one of their own side lest his bowling average become better than is good for him.

It must always be borne in mind that although Indians love running down their own countrymen they do not appreciate foreigners taking the same liberty. They are extremely sensitive to foreign visitors' comments. The most innocuous remark about the conditions of service in the hotel, uncleanness, the prevalence of beggary — even the oppressive climate — will lay them open to the charge of being anti-Indian. If you want to tender advice to an Indian it is best to damn him with praise.

Although Indians have been criticising other Indians they seldom turn their barbed tongues against themselves. The favourite topic of an Indian is himself and he expects his listeners to be as enthusiastic about his achievements as he is himself. The best examples of this national trait are to be found amongst the ranks of successful industrialists, ministers of government and senior civil servants. You do not have to provoke them to talk about them-

selves; they will do so to fill the silence. They'll tell you of their brilliant careers in school and college and how by sheer force of merit they overcame all obstacles. The assistance of God or good luck may be occasionally acknowledged but strictly as that of the second in a boxing match. Modesty is not an Indian failing. Even the Indian who lays claim to being modest will insist that he is the most modest man in the world.

Most foreigners who know India will agree with the Indians that sanctimoniousness is a very important aspect of Indian character. Amongst no other people is there such a wide divergence between profession and practice. Some fool spread the notion that while other people were materialistic the Indians are otherworldly and spiritual. With most Indians the main topic of conversation is money, promotions, corruption, etc. Religious ritual which consumes a sizable part of an India's life has an entirely Indian connotation. It is designed to "gain merit"; Indians will attend discussions on religion not to listen to what is being said (many may well read their papers or keep talking) but inhale the sanctified atmosphere or simply have "**darshan**" — sight of a holy man. A religious Indian is strictly concerned with himself; he seeks to attain peace of mind. The fate of his neighbours is seldom allowed to intrude on his meditations. He holds all life sacred but in a purely negative sense in abstaining from destroying it. Few people are so indifferent to the suffering of animals as the Indians. A stark example is the sanctity of the cow — usually

referred to as **Gau Mata** — the cow mother. Thousands roam the streets and the countryside, famished and diseased; but heaven help anyone who suggests that they be slaughtered for food.

Enough on the unpleasant aspects of Indian character. An Indian has many things to commend. By all accounts he makes a warm and an emotionally over-charged friend. And he is extremely hospitable. An Indian's home is not his castle; it is more like a caravansarai and a convalescent home combined in one. And free of charge. You will be invited, pressed to stay for a meal, meet hordes of relatives and see how the aged and the sick, the unemployed and unemployable are taken care of.

If you are invited to an Indian home — as you are sure to be — keep a few injunctions in mind. Do not criticise India or the Indians; if your hosts indulge in self-criticism be sure to contradict them. Don't turn up your noses on the food offered to you. And even if you find it over-spiced or otherwise unpalatable be sure to say how much you enjoy hot Indian curries. (The hour of reckoning will come later). Tell them that you think the **sari** is the most beautiful dress and how gracefully Indian women wear it. Tell them that India has a lot to teach to the materialistic West and why Gandhi was the greatest of the latter-day saints. They won't believe anything you say but they will love you for saying it.

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Peace Education and Conflict Studies in U. K.

Lois Mitchell

Since we as teachers are in some sense 'mediators', between society's demands and the needs of our pupils, as well as between children themselves, we should recognize that we are working in a situation of conflict. Conflict can be defined as occurring when "the value-expectations or goals of some individual or group is perceived to be unrealizable because of the obstruction or lack of cooperation of others". A quite common example of this occurs when the teacher insists on homework and the pupil wishes to go out with friends; that is, the two goals are in conflict. If we accept this definition, we are able to make a link between the conflicts in which our children are immediately involved and such situations as the disputes in Ulster, or the Middle East where values or goals are not shared. We are thus helped to interpret the larger world in terms which have meaning for the child.

In order to be successful in this mediation, we must not set our sights too high. UNESCO states that "wars begin in the minds of men", but wars are not individually motivated, and schools cannot prevent or resolve great social conflicts by creating peaceful attitudes in our pupils. What we can do is to help our pupils to recognize the processes by which conflicts develop in order to help them to bring their own conflicts under control and to recognize the functional or constructive part which conflicts can play in bringing about change in society. To do this, we might attempt to develop the study of conflict within existing syllabuses. Alternatively we could develop specialized courses in con-



flict studies which would draw together some aspects of the traditional syllabuses, such as History, Business Studies, Politics.

The Conflict Research Society is one organization which is directly concerned with the study of social conflict at all levels, and with the dissemination of findings from this study. Founded in 1963, the CRS has attempted to involve people from many academic disciplines and professions in order to maintain a broad-ranging approach.

The CRS maintains a Conflict and Peace Theory Library in London which is available to all its members. A bimonthly Bulletin to members contains articles, reviews and reports and notices of conferences and seminars held regularly at the Society's headquarters in North Gower Street. These seminars and conferences attempt to bring the interested layman and the specialist together for discussion of issues such as the role of the mediator in disputes, the effects of inequality, as well as studies of on-going disputes such as those in the Middle East, Ulster and Cyprus. One such seminar was held in January 1973 on the Teaching of Conflict Studies. This resulted in the setting up of a permanent Working Party to develop material and approaches and methods for teaching conflict studies in secondary schools.

In the process of preparing this material, the committee of which the author is a member, had to sort

through a great deal of material which has been prepared, mainly in the USA and Scandinavia, but very little which was directly prepared for British schools. This led us to study the syllabuses which were used in secondary schools to see whether the study of conflict might justifiably be integrated into existing courses of study. We felt that an interdisciplinary approach was preferable, but eventually came to the conclusion that individual syllabuses could be used to cover parts of the general area of conflict studies.

The Working Party has now been in session for over a year. The discussions and debates have dealt with the problems which all teachers face when trying to revitalize and change their courses and methods. At what level can children begin to understand the difficult abstract concepts which guide social relationships? Is the ROSLA child* able to distinguish among the various aspects of an issue, and how does one prepare materials which would facilitate this process?

In the end, we have attempted two approaches. We have tried to include all children in the upper part of the secondary school in preparing a collection of resource material for teachers, including lesson plans, lists of visual aids and films, as well as some discussion on the issues which the teacher might wish to raise in teaching about 'conflict'. Secondly we have suggested sample courses or topics which might form a substantial course in themselves, for the 6th Form pupil.

*i.e. one affected by recent statutory Raising of School Leaving Age.

Finally, we decided that although there were fears that the subject matter was difficult, it was of increasing relevance and importance that children are encouraged to see the complexities of society in order to make reasonable choices. This is our aim as teachers. We believe the

study of conflict will help to open up the complexities in a manner which is understandable because of the links of features of conflict from their own recognizable situations to the world problems which they will face in the future.

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"We have therefore to ask on what principle we are to select those who should go to the university. At present they are in the main those whose parents can afford to send them, though this principle of selection ought to be educational, not financial. A boy or girl of eighteen, who has had a good school education, is capable of doing useful work. If he or she is to be exempted for a further period of three or four years, the community has a right to expect that the time will be profitably employed. But before deciding who is to go to the university, we must have some view as to the function of the university in the life of the community."

Bertrand Russell

Reminiscences of N.E.F. and W.E.F. in India

K. C. Vyas



The first impact of N.E.F. came to India some 50 years ago. The National Movement was trying to find out New Ideals of Education for India. Rabindranath Tagore at Shantiniketan was introducing freedom in Education with creative and aesthetic educational activities by introducing dance, drama, fine arts and music as part of education. Under Gandhiji's inspiration, Dr. Zakir Hussain was trying to evolve a pragmatic approach to education, through activity-orientated education, having great educational potentiality. Kalakshetra under Rukminidevi Arundale gave special emphasis to the revival of classical and creative Art.

When these new Educational Movements were being introduced, N.E.F. came to India with ideals of breaking away from traditional education, promoting child-centred, culture-centered and creative ideals in education.

The first nucleus of N.E.F. was started with the enthusiasm of Mr. A. C. C. Hervey, Prof. Paras Ram and Mr. R. M. S. Chet Singh who formed the Indian Section of the N.E.F. with headquarters at Lahore. Through its stimulating influence, branches and groups were formed in other cities in the country. They did not achieve large membership but, as they attracted teachers with enthusiasm and idealism for the renewal of education, their influence, direct and indirect, was greater than their numerical strength would suggest. In 1930, we had the first N.E.F. Conference at Indore over which Shri K. G. Saiyidain presided. The

Conference attempted to present and discuss the basic principles of 'New Education' in the context of the national and international situation. These conferences have continued to be held since, in co-operation with the annual sessions of the All India Federation of Educational Associations.

However, the leaven of the ideals continued to work slowly. The next landmark occurred in 1937 during the secretaryship of Prof. R. R. Kumria. A distinguished team of New Education Fellowship educationists headed by Dr. Lurin Zilliacus, paid a visit to India and travelled all over the country, delivering speeches, exchanging ideas and establishing stimulating contacts. Their visit imparted a considerable dynamism to the movement of New Education in India and led to the establishment of an active N.E.F. Indian Section in Bombay under the presidency of the late Shri B. G. Kher, the then Chief Minister of Bombay State. Mrs. Hansa Mehta associated herself with the movement by becoming the Chairman. This movement instilled new enthusiasm and vision in education as a process of love and understanding. It has been a source of joy and self-expression for children and a means of promoting better human understanding.

In 1950, the N.E.F. Indian section with its groups in different parts of India have been carrying out experiments in new education and methods in education under the dynamic leadership of Mr. M. T. Vyas, the President of Indian Section. Since 1955, the Indian Section has been able to organize on a wider scale some 25 N.E.F. groups

all over the country. The enthusiasm and vigour of Shri K. G. Saiyidain assisted by Shri M. T. Vyas made it possible for the Indian Section to become the Host section to the Tenth N.E.F. World Conference. This Tenth World Conference instilled a new spirit in educational activities of the country by playing a vital role of spreading sound, progressive and humane educational ideals. This Conference was inaugurated by Jawaharlal Nehru, the then Prime Minister of India and addressed by eminent educationists. The late Dr. Harold Rugg delivered a most inspiring lecture on 'Creative Education'. The theme of the Conference was "The Teacher and his work". This main theme was subdivided into six sub-topics :—

Education.

1. The Gandhian Contribution to

Trainer-Lecturer : Professor Ben Ramachandran, Editor, Gandhi Marg.

2. Philosophy and Practice of Teacher Education.

Trainer-Lecturer : Professor Ben Morris, University of Bristol Institute of Education.

3. Administration, School Inspection and In-Service Education.

Trainer-Lecturer : Mr. S. C. Mason, Director of Education, Leicestershire.

4. Education in Home and School for Full Responsible Living.

Trainer-Lecturer : Professor Abdul Aziz El Koussy, Technical Advisor to the Ministry of Education, Egypt.

5. The place of Science in Modern Education.

Trainer-Lecturer : Professor J. A. Lauwerys, University of London, Institute of Education.

6. The Contribution of the Arts in Modern Education.

Trainer-Lecturer : Dr. Mulk Raj Anand, Scholar and Author.

About 644 Delegates from all over the world attended the Conference.

After the World Conference in 1959-60, the N.E.F. Indian Section organised a series of Conferences in 1962-63 in co-operation with New York University under the leadership of Prof. Frederick L. Redefor. The objective of these conferences was to bring together American and Indian teachers to understand how best they could interpret India to America and America to India. These meetings of teachers took place all over India specially in Madras, Bengal, Delhi and Bombay. In 1964, a group of Indian teachers also visited New York University District schools to help the schools evolve courses of studies on India and South East Asia. After changing the name from N.E.F. to W.E.F., the Indian section of the W.E.F. has come to realise that for promoting progressive and better education, the community and the people should be made aware of educational objectives and problems. For this reason the Indian Section of W.E.F. has tried to involve the community so that its different sections may take active part in the programmes and activities of the organisation. The Rotary Club, Lions Club, Junior Chamber of Commerce, Bombay Association of Heads of Secondary

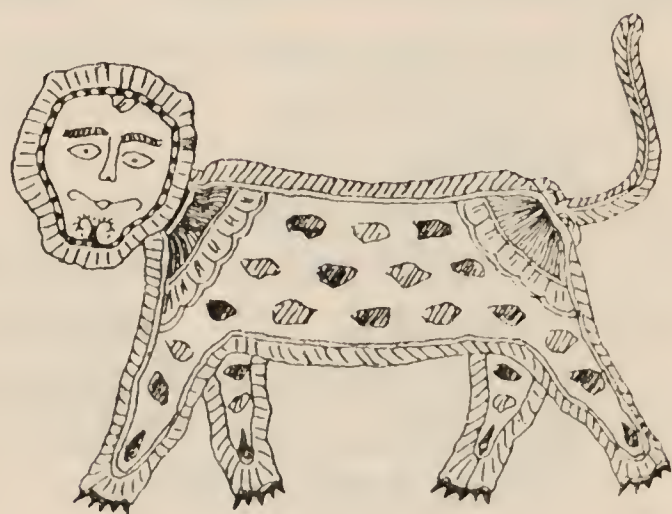
Schools, Teachers' Organisations and P.T.A.'s are invited to participate in the activities organised by the Indian Section of the W.E.F. Such involvement by the different cross sections of the people in Society help to get various divergent approaches and attitudes towards the educational problems under discussion. Such participation by persons not directly working in the field of education also helps to get their co-operation for any progressive changes or new projects once they have understood them.

The Indian Section of W.E.F. has been organising various activities under three main headings to fulfil the above objectives :

I. Community Involvement :

The W.E.F. organises Seminars, Lectures and Discussions to help the parents and the community understand the problems of children. The activities further help the parents to know various problems the child faces during its development stages. Moreover, health, psychological and emotional difficulties are also discussed for building the physical and mental health of the child.

These activities are organised firstly to help the community to know and be aware of various educational trends and problems faced by the



community and the government. Secondly, some specific problems of "Parent-Child relationship" are also discussed to enable the parents to understand the problems of their children. Thirdly, some of these activities are so planned as to enable the community and the parents to participate actively in the activities promoted by various educational institutions regarding Inter-regional and Inter-national understanding. To implement the above objectives, lectures by eminent educationists, symposiums and seminars have been organised. Some of the topics discussed are as follows :

1. Art Education in Schools.
2. Importance of Library Education at Secondary School Level.
3. Psychological and Emotional problems facing the child at different stages.
4. Physical & Psychological development of the child.
5. Understanding your child —
 - (a) Your daughter is growing up,
 - (b) Generation Gap,
 - (c) Parent-child relationship.
6. Emotional & Health Problems of children —
 - (a) Health through common exercises and nutrition,
 - (b) Precautions for child's health,
 - (c) Common Problems at different stages of development
 - (d) Problems of adjustment during the school-going age,
 - (e) Problems of children in school and at home.

To involve the community resources and to seek parents' participation in projects organised by the schools for inter-regional and International understanding, the following activities were organised.

- (a) Participation in Exhibition by contributing articles and items of interest of different countries,
- (b) Preparing dresses,
- (c) Preparing food dishes of various nations etc.,
- (d) observing U. N. Day, Human Rights Day,
- (e) Undertaking UNESCO's Project of the year,
- (f) Inviting Resource Personnel from the Community and parents to help in the project or activities,
- (g) Inviting Training Colleges and schools for various educational activities.

Over the last three years, camp-cum-seminars are organised for school children (14 to 18) to promote inter-regional understanding between students of different States in India.

These exchanges take place through schools and the families of the school. The child is the guest of the family and attends the school of the host child. The students stay in the family of a different region than his own. This experience in living together has proved very encouraging and rewarding in building understanding between the youths of different regions.

A camp-cum-seminar of children from 14 different states was organis-

ed for eleven days. For seven days the students stayed together. They held group discussions, exchanged exhibits about their states, learnt with mutual help folk songs and dances, learnt a few sentences of different languages, prepared different food dishes of their state, costumes, etc.

The evening camp-fires were most interesting, rich and varied. The students all enjoyed it very much. But more than the students it was a great rewarding experience for the organisers, for we were able to know the healthy attitudes of the present youth.

After seven days of stay together the students were given family living experience for four days. They stayed with family other than their own region.

This experience has made us think whether it could not be organised on an international level. Students from a foreign country stay with a student in an Indian family. Such living together will enrich both the guest student and the host student along with the members of the family and the school.

II. Academic and Educational Techniques :

The W.E.F. helps the Headmasters and Teachers to come together and get themselves acquainted with the latest experiments, projects, evaluation and new educational methodology or techniques. Further, W.E.F. also organises Refresher's Courses and In-service Training courses to raise the professional standard of teachers and headmasters. For these

objectives the following activities were organised from time to time by W.E.F.

- (1) Lectures on modern educational problems for teachers and headmasters.
- (2) A scheme to help the school Teachers and the University teachers to exchange information and work together for better education. Experts in Science, Literature, History and Geography come once a month and talk to the teachers on the latest development in the subject. This has been found necessary because the explosion of knowledge has been so rapid that school teachers do require university teachers' help to keep up-to-date. This co-operation enriches the teachers and improves the standard of education which ultimately benefits the university education. This scheme is organised with the help of Headmasters' Association.

Further, Indian Section of the W.E.F. has been responsible in promoting the introduction of New Mathematics in schools of Bombay. With the help of experts, teachers were trained in content and methods of teaching 'New Maths'. A group of



mathematics teachers were entrusted to evolve a curriculum which was worked out in a workshop organised to help the teachers of various schools to implement the topics in the classroom situation. This syllabus has been accepted by 18 schools now introducing new maths in Bombay. Moreover, at elementary or primary level with the help of some progressive schools attached to the Indian Section of the W.E.F. 'New Maths' materials are being produced to help other teachers introduce new maths at primary stage. Exhibitions of these materials are held for the benefit of other schools. Municipal schools of Bombay are actively associated in this programme.

Dr. Henderson gave a series of lectures on Education for 1970's in Bombay and Poona on his way home from Australia, on the following topics :—

The Child and Society :

Permissiveness and pressure

The Student and Society :

Protest and Responsibility

The Teacher and Society :

Professional Integrity and Social Obligation.

Education for world Understanding.

5th National Conference on 'Next Steps in Education at all Levels — Primary, Secondary, University : About 110 delegates from all levels — Primary, secondary schools and University participated in the deliberations of the Conference. Prof. Frederick L. Redefer, Head of the Department of Higher Education, New York University, U.S.A. and the Director of the National Conference initiated the discussion and explain-

ed the theme of the Conference. The Conference was divided in six groups as follows :

1. Dynamic Curriculum.
2. Creative and Humane Administration.
3. Innovative Techniques in Educational Practice.
4. Effective Participation of the Community.
5. Continuity in Education at all Levels.
6. National & Effective Evaluation.

W.E.F. is actively associated with Indian National Commission in co-operation with UNESCO. It is a member of the National Commission. The office bearers of W.E.F. are invited from time to time to help the Commission to direct seminars in International Understanding in different parts of India. They were also requested to hold Conference of teachers of associated schools for holding programmes and projects on International Understanding throughout these years.

III. Creative Educational Activities

The W.E.F. believes very emphatically that education should release the creative faculties in the child. For this purpose various Cultural, Fine Art and Creative activities through Drama, Dancing, Crafts, etc. should form the vital part of any educational programme to enable the Educational Institutions and W.E.F. groups to introduce the above ideals in Creative Education. The Indian Section of the W.E.F. has been organising the following activities :—

With the active co-operation of the Indian Section "Children's Little

Theatre" movement has been organised. The objective of this movement is to help children participate in drama spontaneously and creatively. The aim is to discourage too much professionalism in drama, dress, make-up, stage-craft etc. The children are helped to write their own script, make own dresses, improvise stage-craft and use their imagination and creative faculties to the fullest. The expert does supervise and help, but his role is secondary. This movement — C.L.T. — has some 40 schools attached to it, it runs two centres in Bombay to help gifted children from different schools to develop talents. It organises annual festivals of Dramas, Dance and Music for school children. In this festival schools participate by giving cultural items. The C.L.T. organises seminars for teachers to discuss the value of drama in education. It helps the schools by providing lists of books on children's drama to buy for their library. It has organised a band of children's writers to produce written

work for children on drama. This movement will, it is hoped, make drama in school a real creative and enjoyable activity.

In Art and Craft the Indian Section helps to encourage the schools that are promoting creative arts and crafts. The objective is to allow the child to work in an atmosphere of freedom to create an item and enjoy it. A band of artist teachers and craft teachers are helping to promote these ideals in teaching of Art and Craft. The Indian Section helps these workers and schools to come together and exhibit the creative work of children for the public to see and appreciate. It has also organised seminars for parents to know how children enjoy creating new forms.

The Indian Section is able to carry out these activities because it gets good co-operation from other organisations interested in youth and education.



Notes on Contributors

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Her Scholastic aptitude and her ability as an imaginative administrator are combined with a rare sense of humour and a deep compassionate approach to problems and people.



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Mr. A. R. DAWOOD was a member of the Kothari Education Commission (1964-66), which has made comprehensive proposals for the reorganisation of the educational system in India. After graduation in Arts and in Law from the University of Bombay, he took a degree in Education from the Aligarh University and subsequently received special training at the Institute of Education, University of London. He worked for 20 years as Principal of a progressive school in Bombay and then went to New Delhi to serve as Deputy Director of the All India Council for Secondary Education, which initiated a number of qualitative programmes in education all over the country. Mr. Dawood has also worked abroad on educational projects sponsored by the Ford Foundation and UNESCO.



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Dr. Pattanayak, is very widely travelled and has about a dozen publications to his credit. He has published about hundred papers on a variety of subjects such as literary criticism, comparative religion, anthropology, etc. He is the editor of "Current Trends in Languages".



Principal T. K. TOPE is at present the Vice-Chancellor of the University of Bombay. He had a First Class career throughout his student days. A scholar by disposition, Mr. Tope is equally at ease in studies of Sanskrit and Jurisprudence. He was appointed Principal & Perry Professor of Jurisprudence at the Government Law College in 1958. He was connected with the Law Commission of India.

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SARDAR KHUSHWANT SINGH is the Editor of the Illustrated Weekly of India. The circulation of this weekly saw a stupendous hike after Mr. Khushwant Singh took over as the Editor. This alone leads us to wonder whether Editors too are born, like poets and teachers! He is also a very popular fiction writer and has about 25 publications to his credit. These include some of his scholarly research publications as well.

Sardar Khushwant Singh, a Barrister-at-Law, was a practicing Lawyer for about ten years. He has written for most national dailies and also for some foreign journals of great repute. His brilliant pen has won for him quite a few Awards. His keen observation of human nature mixed with humour & satire has won for him an enviable place amongst current Indian writers writing in English.



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Book Review

Success and Failure in the Secondary School — An interdisciplinary approach to school achievement

Olive Banks and Douglas Finlayson. Methuen, 1973

The limited research upon which this book is based was begun in 1964 and completed four years later. The authors have a disarming way of drawing attention to the limitations of their sample and the paucity of their resources. Only three secondary schools were studied: a 'traditional' grammar school, a grammar/technical school and comprehensive school. The comprehensive school was coeducational, but the girls were not included in the study. Readers of this review will already have realised that the writers found it quite impossible to make meaningful generalisations from such a small and unrepresentative sample. Fortunately the two distinguished social scientists did not attempt to provide answers to the crucial questions raised by the publisher on the cover of their book. They have instead concentrated on providing a perceptive and convincing case for an interdisciplinary approach to school achievement. They have therefore used psychology and sociology not as alternative hypotheses in which personality and social structure are seen as rival explanatory factors, but as interrelated aspects of a single process. This genuinely integrated approach enables the authors to speculate in areas well beyond the normal social background-school achievement relationship common in so many sociological texts, as well as to engage in a much more sophisticated discussion of the relationship between personality and the pertinence of child-rearing within social classes. A particularly marked emphasis, often ignored by largescale studies, is the authors' stress upon the significance of the school itself as a variable in achievement. In particular, they point to the way in which parental expectation relates to actual achievement

of boys in school, and illustrate that parental aspiration alone can often be an inhibiting influence when not matched by early success in school and a favourable placing within the school structure. The importance of the use of love-oriented techniques for discipline on the part of parents, combined with a relatively high degree of introversion in the pupil, showed close relationships to academic performance, particularly when linked to intellectual curiosity.

It may be, as the authors indicate, that high parental aspirations, to be effective in relation to achievement, require to be associated with affection and sensitivity on the part of the parents. Expectations of teachers are shown to have considerable significance in respect to children of similar levels of ability compared across different schools.

Finally, however, the most significant statements to emerge from the book are, firstly, that in future the study of social class differences in achievement cannot be profitably undertaken with any but an interdisciplinary framework; secondly, that studies in depth of the school itself as a factor in achievement are urgently needed; and finally, that, above all, there is a need for a comprehensive theory of motivation which is applicable to education. An adequate formulation of such a theory must be highly complex, but, without it, our understanding of the process of achievement is unlikely to proceed very much further than it has at present. This, Olive Banks and Douglas Finlayson have made a virtue of a rather inadequate base for their study of achievement in the secondary school. The book illustrates the limitations imposed by the previous obsessions of research in this area, and provides a modest beginning for a new approach.

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Forthcoming:

January/February 1975 — special issue on 'Environmental Education and the Quality of Life'. Guest editor Dr Marion Brown of New York. North American orders from the US Secretary, Joan Shepard, see opposite page.

The May issue will focus on Europe — on the supposed implications for education of the development of the European Economic Community, on new developments in 'European Studies' and on the tensions between national, continental and world loyalties. Please send contributions on this theme to David Bridges, Homerton College, Cambridge, England, as soon as possible.

The present state of education in Denmark

Else Hammerich, Lecturer at Blaagaard Teacher Training College, Copenhagen

(Translated by Dot Gomard)

At a glance, the most striking reform now underway in the Danish municipal system* is the transition from selective to non-selective schools. Prior to 1958, pupils were grouped after the fifth school-year according to ability: 'clever' and 'not so clever'. On the whole, this division is now being effected after the seventh year, and a new proposal calls for a ten-year comprehensive school that will keep individual classes together as a unit.

In Denmark the expression 'modern education' tells us nothing about the specific ideas and practice behind the concept. The term 'modern' simply refers to what is 'current', 'new', or perhaps even better 'about to break through'.

It is impossible to point out any one definite tendency, because the existing tendencies are — both in theory and in practice — many and various. The conflicts between them go on via groups of educators. But also the individual teacher can feel at a loss as to which of two opposing educational ideas she wishes to base her work on.

Modern: progressive

Progressive education is not new. It is mentioned here simply because it has yet to break through. Its ideas are convincing but it is still being fought for. Generally speaking, progressive education is something of an oddity in Denmark — within the primary schools progressive opinions and forms of meeting are yet but visions of the future. The dynamic confidence in the capacities within the child; the belief that children and teachers — once free from time-tables, syllabuses, examinations, marks, the artificial division of subjects, competition and the authority of power — can co-operate in free experimentation leading to the discovery of what is essential and valuable, has yet to be tried out for the majority of Danish schoolchildren.

The so-called 'small' free schools are attempting to carry out these ideas; but they still cover only a modest number of children, almost all of whom are recruited from the intellectual upper-classes. Nevertheless, these free schools do exert a great influence as a source of inspiration for ordinary primary schools.

There can be any number of reasons why progressive education is still lagging behind. Sofie Ribbjerg — one of the pioneers of progressive education — suggests the following reason: "Perhaps our children will develop into a new kind of people, who will refuse to put up with the unjust and in many ways insane world we live in; and the mere thought of the possibility that a new generation could be 'different' — perhaps rebellious — makes people stick to practical but safe experiments" (1966).

Modern: technological

The technology of teaching is an all-encompassing term for systems of method planning, teaching and testing, and for the description of such processes. When teachers use these systems, it seems to be due to a desire to carry out their work thoroughly and effectively. And when these methods are taught at teachers' training-colleges, it seems to be connected with a desire to establish a precise and concrete definition of exactly what a teacher must know. A teacher has to have the status of a professional — which among other things means that she has to master certain skills, areas of knowledge and profes-

*Torben Gregersen adds a note about the Danish school system:
1. **Folkeskolen** the municipal school: kindergarten plus ten grades, ages 5-6 to 16-17.

2. **Gymnasiet** the grammar school: 3 years, 15-16 to 18-19.

3. **Training of teachers**

Kindergarten teachers are trained at 19 special Colleges.

Teachers for the next ten grades in Folkeskolen are trained at 29 other Colleges (number of students: 15,000).

Grammar school teachers are trained at the three old universities (Copenhagen, Aarhus and Odense) and at the new university centre in Roskilde.

In-service training is provided at 'DLH', The Royal Danish School of Educational Studies.

sional terminology which are not mastered by any other professions.

In a technological system one generally starts by working out pupil objectives. This can be a highly complicated affair, seeing as any one objective ('terminal behaviour') can be established at any number of levels. One can find these levels by consulting special schemes: the so-called taxonomies. Extensive forms of technology not only determine what knowledge and skills teaching is to aim at, but also try to define what specific pupil attitudes and feelings should be the result of learning.

Technology has reached Denmark from the USA via Sweden — and has been extremely popular in the last 6-7 years. Recently it has begun to look as if Sweden may break with this trend. A Swedish educational journal which previously had been technologically oriented has written in an editorial: "Every human being is full of undisclosed potentialities, unseen truths. If we lack faith in the abilities of the individual, then we lack faith in mankind. Is this not precisely what is happening in our schools today? . . . Haven't all these petty analyses of objectives built walls around the little room in which the pupil is confined?" (UT 1972/2).

Moreover, educational technology has had a harder time breaking through in Danish schools than in many other places — perhaps because of our tradition for 'the living word' and 'living interaction', concepts we inherited from the time of Grundtvig and Kold. Resistance to regarding the teacher as a technician and the pupil as the raw material to be refined has increased over the past few years — in large part inspired by the Norwegian Erling Lars Dale's 'Education and Social Change' (1972) and by Paulo Freire's 'Pedagogy of the Oppressed' (Danish translation 1973). Both of these books have been highly influential in Denmark: in particular their views of pupils and teachers as equal partners in the investigation of their own concrete situation for the purpose of changing it.

Modern: academic

In recent years, the education of teachers —

and especially their in-service education — has been made more academic. Research has been intensified, and a great deal of money has been spent to raise teaching to somewhat near the level of a science.

So far, so good. There is without a doubt a genuine need for both theorizing and research in the fields of education and child-raising. But there is also a disadvantage: academic activities in our part of the world have a tendency to become isolated from practice. This is what has happened in the case of academic pedagogy — with a few rare, fortunate exceptions.

It is not unusual for a lecturer to start a course for teachers by assuring the participants that they mustn't expect to get anything practical out of the course. Nor is it unusual for the participants to accept this line of thought. And the gap between the braves and the chiefs grows broader and broader, as they no longer share a common language, common interests and problems.

Modern: democratic

At present, we talk a good deal about democracy on the job — and in the schools. And something is also being done about it:

Many teachers take their pupils into the decision-making processes of teaching;

Student-councils have become commonplace in the schools;

Benevolent school leaders delegate powers to their teachers;

Benevolent school officials allow individual schools a certain amount of self-determination.

But everything of this sort depends entirely upon good will. The good old power hierarchy is still in operation: a pyramid with a powerless base controlled by a smaller group with a bit more power, controlled by a yet smaller group with even more power.

At the base of the pyramid one finds the

pupils, equipped with one single right: that they may not be hit in school (since 1967). But apart from that, they are subordinate to their teachers — the second lowest group in the pyramid: "Pupils must to the best of their ability carry out the work their teachers assign to them as part of their education. Furthermore, they must follow the instructions given to them, and display good behaviour at all times" (June 14, 1967).

Modern: political/critical

We have always been aware of the fact that the municipal schools belong to society. Just which part of society they serve has been brought to light in the course of the past 7-8 years. In particular, these analyses have concentrated around two main topics:

Sociological and psychological investigations have demonstrated that the school, with its selective, pupil-differentiating functions, serves to maintain a class society; examinations and intelligence tests are tools of this same cause.

In addition, investigations have demonstrated that the content of school-books has the effect of bourgeois indoctrination. How do they describe social conditions? Democracy? Socialism? Workers? What kind of people do they hold up as ideal?

The debate arising from these investigations has led many teachers to realize that the role of the schools is one of maintaining a class society — and to want to counteract this. The difficulty lies in drawing practical, pedagogical conclusions from such insight. Can the system be changed from within? If it can, what are the proper means? Will children who are taught according to principles of freedom and independence automatically seek to change society? Or must we resort to anti-bourgeois indoctrination?

"We believe that no matter how much we try to improve the schools in the class society, they will always serve the same interests" (Jesper Jensen and Per Schultz, 1971). With this realization, the teacher's situation in the schools can be so full of conflicts that it appears hopeless.

Most recently, however, Marxists teachers have attempted to face this hopeless feeling by working out practical programs of action as to how the entire situation in the schools can be altered — and how work can be done inside and outside the schools. There is a great deal of disagreement about what form these programs should take, but there is also a great deal of activity. The time of slogans has passed, and the time of difficult action has begun.

Modern: integrating/selective

The coming comprehensive school, which was mentioned in the introduction, might seem to solve the problem of the school's function as a protector of class differences. It was obvious that selection disfavoured the most hard-pressed pupils, and the new comprehensive school is, on principle, non-selective. Whether it will in fact be non-selective is an urgent question. In the new structure, pupils will be divided into levels which can hardly be regarded as anything but a new kind of selection. And in a theoretically non-selective system, micro-selection can easily take place: perhaps the teacher groups pupils according to their standing within the class, or differences in treatment of individual pupils can be practised — to the detriment of the socially under-privileged.

Remedial instruction can also be regarded as an element of a selective system. In Denmark it is on the increase, and at the moment it comprises approximately 10% of all pupils in the municipal schools. It has previously — and to a degree quite rightly — been looked on as an advantage for pupils with learning problems (primarily 'slow learners' or children with reading difficulties) to be removed to remedial classes. And just as great an advantage for the pupils who remain in the 'normal' class.

However, this selection has been severely contested in the past few years: is it really an advantage for the children? It has not been possible to establish the benefits in terms of academic subjects. What emotional effect can it have on a child to see his failings emphasized by being placed in an obviously excep-

tional situation? And what about the above-mentioned 'learning problems' — aren't they determined by the more or less unreliable estimates of teachers and psychologists, and by debatable tests — which, in turn, are defined according to middle-class norms? And the normal children — can it be a fruitful experience for them to see their more troublesome school-mates gotten out of the way?

Moreover, to the degree that teaching in ordinary classes is individualized, remedial teaching will become redundant. A number of schools are beginning to practise integration — partly by closing down remedial classes, and partly by going in for remedial teachers within the framework of the class.

But while halting the selection of children with reading and learning difficulties, the schools have started a new and extensive form of selection, based not on problems with school subjects but on problems of discipline. Special measures for these new deviates are now shooting up all over the country, for the children's sake, naturally — both those who are removed and those who stay behind. If possible, this revised version is based on even more doubtful grounds than former selection, and the 'therapeutic effect' is even more questionable.

Compromise

These roughly sketched tendencies coexist more or less peacefully at our schools and pedagogical institutions. In schools working under the most favourable conditions, children benefit by a reasonable and accommodating compound of the following conflicting ideas: features of progressive education help to increase respect for the individual child's independent creativity; educational technology helps teachers simply to reflect more carefully about their lesson-planning; specialists do their best to communicate their academic knowledge to teachers; democratically inclined teachers give children a certain voice in classroom and school management; politically conscious teachers try to counteract middle-class indoctrination and create greater equality in their corner of the educational system; and, on the whole, deviating children are tolerated.

All in all, school is now a pleasanter place for children than it used to be. But it is still a matter of compromise.

Abolish the schools

But a desire to promote progressive education along with a critical/political commitment must inevitably lead to a more pessimistic view of the possibilities within Danish schools. On the one hand the schools are inert, repressive and detrimental: they create individuals "who are ignorant and dependent, and who lack confidence in themselves and in their own aptitudes and possibilities" (Finn Held, 1972). Nor is there any likelihood of a qualitative change: official preliminary studies for a new curriculum (1971) are by contrast even more reactionary than the previous Danish curriculum from 1960. On the other hand, we have a world undergoing drastic and disquieting transformation. In relation to this world, Danish schools seem totally useless, apart from their function of keeping as yet unproductive individuals out of the way. This feature is also emphasized (regarding Norwegian schools) in the Norwegian sociologist Nils Christie's book 'If There Were No Schools' ('hvis skolen ikke fantes' — 1971): he speaks of 'the irrelevant school.'

If Danish schools are useless, and if their system and structure appear to prohibit radical changes, then why not do away with this system and structure? "By doing away with the schools, we shall clear the ground and make it possible to start from scratch. By doing away with the schools, we shall give thousands of schools a chance to flourish" (Finn Held, 1972). The de-schooling movement has accomplished its aim: to provoke people, to get them to think about the idea and purpose of our schools.

The 'small' Free Schools in Denmark

Spaet Henriksen, Senior Lecturer, The Royal Danish School of Educational Studies, Copenhagen

Since the beginning of the 19th century it has been possible for Danish parents to choose not to send their children to their municipal school, if they found it inadequate in religious, political or educational matters. Many parents have availed themselves of this freedom of choice, particularly since 1851, the year in which Christen Kold opened the first so-called Grundtvigian 'Free' School.

Today about 225 free schools are established, most of them of a religious denomination. The public has the duty to provide supervisors — usually one for each school. The parents may choose this supervisor but he can not be chosen from among the parents themselves. The supervisor's task is to ensure that the pupil's skills prove equal to those of pupils of the municipal school. The state aid (government grant) amounts to 85 per cent of the expenses, including teachers' wages, improvements of the school, educational materials etc.

The group I will describe here is the group called 'The Small Free Schools'. Today we have about 30 of these.

This is the group most influenced by the progressive education movement, but it is difficult to describe the common characteristics of the different schools. The easiest way is to mention their outward features: they are small (approx. 125 pupils each), they are based on a great deal of parent influence, they are experimenting with nearly all aspects of school life: structure, subjects, methods, etc.

Most of the clients come from the intellectual middle class though teachers and parents alike would much prefer a broader recruitment.

These characteristics influence the climate in the classroom and at the school as such and

those are the reasons parents give for preferring free schools to the municipal schools.

But it is a fact, too, that many of the experiments have influenced the municipal schools. The latest example of this is the division of big municipal schools of about 1,000 pupils into 3 'small schools' working autonomously in the same building. The slogan is: The small school within the big one.

The first small free school started in 1950. For a long time it was the only one. It started because some parents with good experiences of progressive kindergartens thought that the municipal school could not fulfil their expectations of what a school ought to be.

When you talk about the ideology of the small free schools you may divide them into two categories, 'the traditional ones' and 'the new ones'. The traditional ones were, as mentioned before, deeply rooted in the progressive education movement and it was therefore natural, that the same criticism levelled at the progressive education as such should be levelled at 'the small free schools'. One of the reasons why these 'traditional' small schools did not become a greater success was that they thought it unnecessary to define and express their educational goals. The stress was placed on functional and creative activities, which it was hoped would result in the free development of the child.

We too in Denmark have had schools, parents, and teachers, who have had difficulties in finding the balance between the authoritarian and the laissez-faire approach to education. We too have had educators who did not discover that if you apply the results of scientific research too rigidly you are just as authoritarian as the educator you rebelled against.

The criticism did not only come from outside,

but also from the schools themselves and started about ten years ago. The criticism concerned itself with the strong stress on individualism. The charge was that these schools had not understood the relationship between individual man and society in a dialectic way, but had worked with an ideal of man, and had neglected to put forward a corresponding ideal of society.

'The new ones' noted this criticism, and it is characteristic of them explicitly to mention in the school prospectus which view of society they think should enter into their considerations of practice. If you analyse these declarations you find that the concept of society expressed here is a left-wing one with roots back to the anti-authoritarian marxism and the political concept of anarchism. One of them has for instance tried to work from a communistic view of society.

The criticisms of the traditional small free schools may be summarised thus:-

They had neglected:-

1. to make conscious the ideology and values that should guide the work in the school
2. to form principles and criteria for curriculum planning
3. to define the teacher-role
4. to consider the educational 'What'.

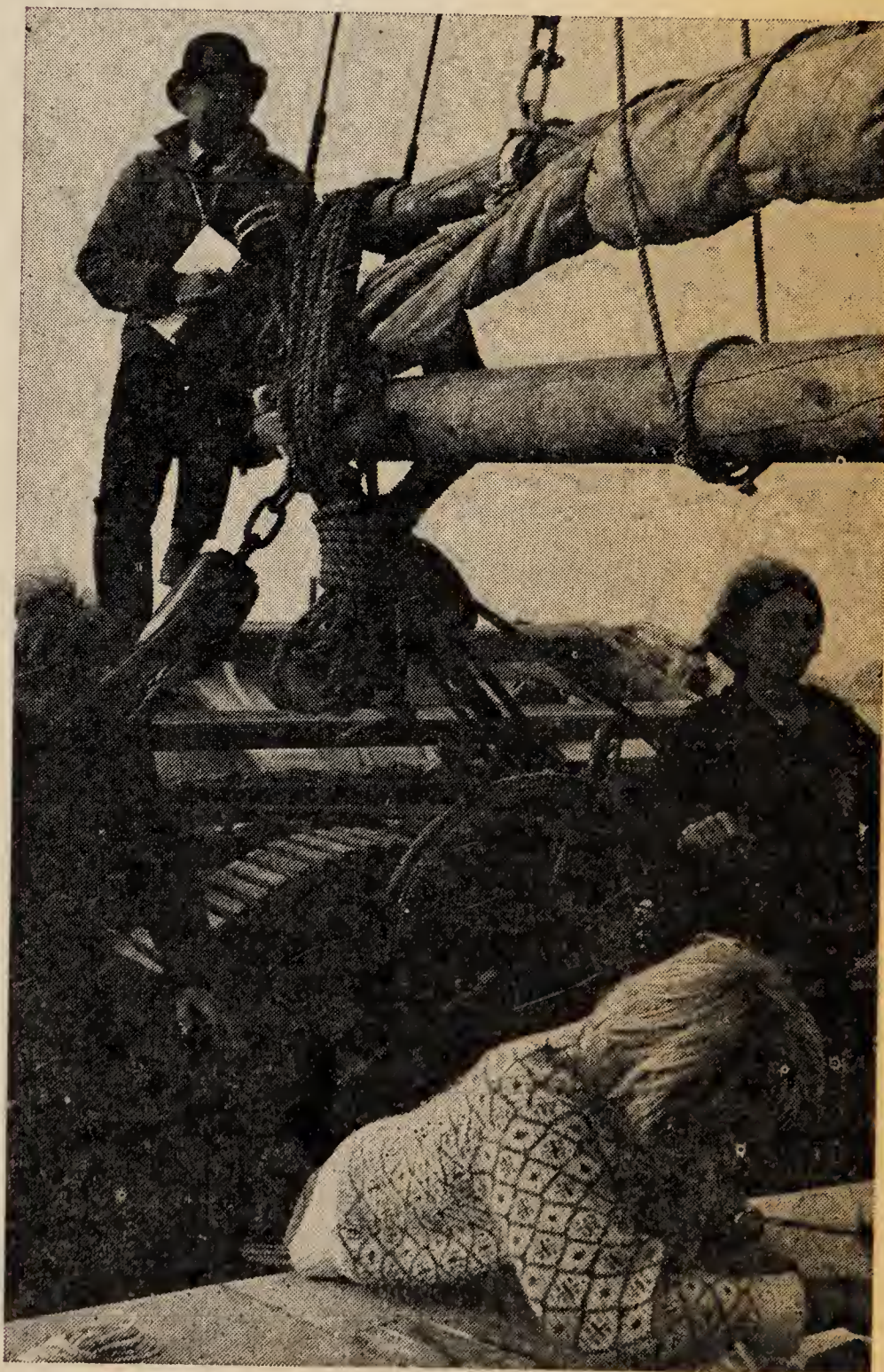
The new ones are, as mentioned before, attentive to these criticisms. They believe the curriculum to be of central importance. The content of teaching must be in close relation to the concept of fundamental values — these people are on their way to formulate a didactic theory. It may be said that the new small schools work towards a political education, while the traditional small schools are 'content' with a political socialisation. At the same time it must be emphasised, though, that many of the parents and teachers at the traditional small schools now feel that the old basis is insufficient.

Museums and schools

Sten Krog Clausen

Most museums in Denmark consider their acquisitions to be very important. Few museums are seriously concerned with their exhibition and usage.

If the objects are not used in an educational manner they might as well have been left where they were found. This point of view has been the basis of the educational department of museums in the municipal school system of Copenhagen. The idea has been to exploit the enormous potential of educational material in a museum. By doing this, it is possible with a very small amount of money more than



Fulton: the captain with the bowler on the ship of the Danish National Museum.

to double the effect of a visit. In fact the entire programme we make for the students costs less per pupil than the bus ticket they need to get to it.

The programme can be arranged in any way the student or teacher wants. Usually a class starts with a very short lecture on a specific subject related to the use of the exhibition. After this they go to the exhibition and work with study prints as well as work-sheets. They then get a feed back and an evaluation from the teacher attached to the museum. Before the visit the teacher or student has planned exactly what they want to get out of the visit, so that the museum teacher knows which books the students have read, how they are used to working, what the purpose of the visit is. This gives our man the necessary background for making the individual programme.

We have educational departments like this functioning in The Zoological Museum, The Zoo, The Aquarium, The School Botanical Garden, The Biological Collection and The National Museum, all situated in Copenhagen. This opens quite a remarkable perspective, because a combined school service like this has not been established anywhere else in the world.

Any school can simply make a phone call and thereby get all the information they need about the institutions attached to the educational programme. In practice this means that they will be advised about which institution is the best to give the specific educational programme they want. We also tell them which possibilities they have of combining visits at different institutions and we make all the practical arrangements for them. This system involves an enormous flexibility and consequently the institutions will normally be utilised exactly within the areas where they have the most to offer. It gives an optimum solution both for the schools and for the institutions. It also gets the teachers into the habit of phoning us whenever they have a problem concerning biology, history, or geography, and as we have the scientific experts at the institutions they seldom call in vain.

Seen from the point of view of the schools the system is very easy to use; all they have to remember is the phone number. And for the institutions it is a very inexpensive and efficient system.

Basic educational ideas

Each year the institutions attached to the educational department are visited by more than 500,000 pupils. Such a large number of visitors entails various practical problems, because we want to give an individual service to each pupil. This can be done either by a dialogue with the pupil, by direct use of the museum, or by work-sheets. We use all three methods. The most economical one is the work-sheets method — and we have prepared these with a keen awareness of the teaching problems involved. However, the unique thing about a museum is the original material. Therefore we ought to emphasise the work with objects — the direct dialogue between the child and the object. This gives a very concrete learning situation at a low abstraction level.

We have some good examples where the children simply live in the museum. The National Museum for instance owns a ship called 'The Fulton'. The ship is seaworthy and a whole class of children can be on board at the same time. When you actually live on the ship, you are not just a spectator of history — you are part of it. This is a fascinating experience for the children and they learn more about the ship than they ever would in a traditional museum. From a scientific point of view we may say that the ship is better preserved in this way, and it is not just the ship that is preserved, but also — and this may be even more important — traditions belonging to the specific type of ship. The value of the children's experience goes beyond history, because on board suddenly each and every one of them is necessary. If any one of them does not do his part of the job, they won't get anything to eat or the ship won't sail. They have a feeling of necessity that they never have in the ordinary classroom. This obviously has great social implications and has attracted much attention from psychologists.

Of course the 'Fulton' is an optimum example — you can only do this with very few things in a museum. But if one is aware of the potentialities there are a lot of possibilities with casts or duplicates.

In situations where we cannot use the original object or a copy, we try via the worksheet to form a dialogue between the child and the object in question. We must use the museum in a media conscious way which means to work mainly with the objects.

The child usually lives in a very abstract world. He gets most information second-hand from texts, television etc., and he has few first-hand experiences. Therefore we consider

learning from things instead of from texts or pictures as being very important — and since more and more children have difficulties in reading it is a good thing to learn how to get information in other ways. It is our goal to teach children such methods so effectively that they use them spontaneously on their surroundings wherever they are.

What I have said makes it evident why I consider it important to have the opportunity to use the objects in a museum. For they can be made to tell their own story and answer many questions, which they cannot do if they are only looked at from behind glass. We want children to be users of the exhibitions, not just spectators.



Pupils at the Lejre centre for archeological reconstruction building ironage houses as conjectured 2000 years ago.

In-service training at the Royal Danish School of Educational Studies, Copenhagen

Spaet Henriksen, Senior Lecturer at DLH, Copenhagen

The Royal Danish School of Educational Studies, **Danmarks Laererhøjskole**, known as **DLH**, is an institute of higher education and has both teaching and research functions. It is designed for the provision of more extensive training for primary school teachers and training college lecturers as well as others who are equally qualified professionally. Furthermore it fosters the development and utilisation of scientific research with special reference to the needs of the school.

The first further training courses for Danish teachers were established by the Danish government as early as 1856, when it set up courses for 'superior or gifted college graduates'. These courses, which were very comprehensive and demanding, formed the origins of the Royal Danish School of Educational Studies. Since then teachers in Denmark have constantly been required to adapt their methods to meet new situations. Not least the second World War brought many alterations in both the economic and social structures and consequently of career possibilities and of the demands on education. Such changes had never taken place at such a rapid rate previously. When we consider that teachers have an 'occupational life' of approximately 40-45 years, it is obvious that additional training is necessary. It is also understandable that teachers in particular need to acquaint themselves with new ideas and viewpoints. The teacher training college programme itself has never kept up with the demands put on the teachers. One of the reasons for this is that new primary school laws and new teacher training laws follow one another in what appears to be a haphazard fashion.

Moreover it may well be argued that teachers do not fully understand their problems until they have had considerable practical experience. A substantial part of teacher training therefore takes place in the schools them-

selves and in further training.

Objectives and principal activities of DLH

The tasks of DLH are presented in outline in the Royal decree dealing with the school. This decree states, among other things, that DLH wants to see improvements in training and in the application of research. Further it is stated that the teaching should aim at increasing the students' ability for independent judgments on professional and educational matters.

Only a few words will be said about **research** at DLH. The research programme has not yet reached its projected dimensions. It has concentrated on educational, psychological-educational and professional-educational themes, although work is also carried out in the field of psychology itself and within the other disciplines.

DLH is responsible for the further training of teachers who will attend to a number of special tasks in the school:

Special education, i.e. the teaching of handicapped children of all kinds (children with reading difficulties, the backward, the mentally handicapped, the physically handicapped, children with behavioural problems), work in school libraries, vocational guidance, counselling. In addition courses are held for headmasters and for school psychologists and a considerable number of courses for training college lecturers and for teachers at teaching practice schools.

Course and Study Structure, Scope of Further Training under DLH

Most further training of teachers is necessarily part time and usually held in the afternoon and early evening. Part time students can get a reduction in their number of compulsory teaching hours without a corresponding cut in their salaries. Some courses and studies however are carried through as full

time courses. The necessary freedom is paid for, 'within the given framework', by the State or, to a limited extent, by the municipalities.

Graduate Studies in Education

The course activities named above constitute by far the biggest part of DLH's further training programme, but in addition to this we have set up three different programmes of graduate studies. All three conclude with the pedagogical master's degree (the master's degree in education) (cand. pæd.), and all three groups can continue at a higher level and complete their training with the pedagogical licentiate degree (the licentiate degree in education, lic. pæd.).

The psychological-educational study was initiated in 1965 and the following year we set up professional-educational studies in several subjects. In 1967 a study of education was set up.

The chief purpose of the psychological-educational study is to qualify the students to carry out the work of a school psychologist, or to qualify them as teachers in teacher training colleges.

The professional-educational studies are organised as a thorough-going study of a particular subject combined with the psychological and pedagogical disciplines, including the subject's didactical and methodological problems. Through such a process it should be possible for well-motivated teachers to acquire special qualifications for examining the many professional and pedagogical problems at the primary school. It should be possible for them, for example to undertake research, to work as teachers in teaching practice schools or as professional advisers. A professional-educational study also provides a good background for those who wish to become teachers in teacher training colleges.

The educational study aims, among other things, to qualify people to work in training colleges as lecturers in education. Our school has the right to confer the doctorate degree in education.

Teaching and Working Structure. Content of the Teaching

There are very great variations, the extremes

being a strongly teacher-controlled regime with the lecture system as the dominating feature and the study circle form in which all the participants commit themselves beforehand to participate actively in the work, and in which the teacher is more of an adviser than a real leader. A combination of these two methods is the most commonly used although present development are moving away from the out-and-out teacher-controlled sessions towards forms in which the participants themselves to a greater extent are involved in the selection of topics and working methods. At the same time the teaching becomes more and more characterised by the fact that problems of a theoretical and practical nature form the point of departure for the work and for the detailed discussions. A large part of the work and the discussions takes place in groups.

It is characteristic of the further education programme that with a few exceptions the courses conclude without an examination of any kind. One of the consequences of this is that participation in further education results neither in an increase in salary nor any direct prospects of promotion. The participants are issued a certificate of participation.

Further training in the various subjects can be nearly purely professional, but the majority of the courses are of a professional-educational character. Special attention is given to finding out how the subject and the content of the course can contribute towards promoting the aims of the school.

The final step is a discussion of possibilities of method. It is the DLH's fundamental viewpoint that in further training one neither can nor should tell the participants how they should prepare and carry out their teaching. The individual teacher must plan, prepare and carry this out himself. Teaching experience is concerned with a specific subject and with a particular group of pupils. In each instance it is a question of a once only event which only the individual teacher can be responsible for. Therefore we must be content in further training with discussing principles for the planning and the preparation of a teaching situation possibly in connection with different textbook systems or other materials.

What has been said here about the concept of subject didactics has given rise to much de-

bate and there is not a clear picture of what should be included. This matter however is of central importance.



Jacket of 'Features of the History of Modern Education' by Sofie Riffbjerg.
Gyldendals Pædagogiske Bibliotek

The most frequent criticism of our training college system is that it is too theoretical and too far removed from actual practice in the schools. Part of the criticism is certainly justified, among other reasons because we are not good enough, but on the other hand it should be made clear to all that to a certain extent we find ourselves in a dilemma. According to an old tradition Danish teachers have freedom of method i.e. it is up to the individual to decide how he will solve a given teaching problem. If these lecturers at DLH tried to tell the primary school teachers how they ought to teach there would without doubt be immediate protest and we should soon be informed that we had overstepped our powers. But at the same time we are capable of meeting some of these criticisms in our courses and intend to do so. It is not always easy to find the balance but in the opinion of myself and others further training of the teachers must fulfil one major objective — arrive at a point at which they are aware of the aims and means of their practice. The teachers ought to be conscious of their political and professional aims, of their own norms and attitudes and of the influence of these on the educational process. In short they should be highly conscious of and constantly curious about the purpose and the mode of education.

Editorial comment

In regaling our readers this month with some account of the state of Denmark we note its position in place (and time) between India (see our November issue) and the United States (Jan./Feb. issue), and the educational standpoints taken. Else Hammerich, for example, p.275, queries whether the taxonomies of objectives in terminal behaviour, which have had their vogue in Scandinavia, do not diminish the traditional concepts of 'living interaction' that were inherited from Grundtvig. "Resistance to regarding the teacher as a technician and the pupil as the raw material to be refined has increased over the past few years". Indeed this question will be an urgent one at the forthcoming Bombay conference, and it may be salutary to raise it again when we read of the methods of some of the environmental educationalists.

We thank most warmly Torben Gregersen and his band of contributors and translators for their efforts, and Sheila Gordon in London for her assistance in editing and proof reading. Members of the Fellowship will marvel at the immense influence of the Section in Denmark, not least through its journal and its association with Gyldendals pædagogiske Bibliotek. Curiously, Gregersen explains, p.285, that their "activities have not in any direct way been based on our affiliation to the WEF". Maybe the New Era can help to facilitate a change: after all in 1929 our No. 37 Vol. 10, preceding the Elsinore international conference that year, was devoted to 'Progressive Education in Denmark' and contained articles by G. J. Arvin, Principal of La Cour Vejens School, Peter Manniche of the International People's College and a dozen others. Two of the present contributors, Mrs Spaet Henriksen and Sten Clausen, met representatives from Holland, Belgium and Germany at the ENEF conference near Bath this summer. Maybe through encounters such as these people in northern Europe will feel once again that the Fellowship offers unique opportunities for support and the exchange of ideas. **AW**

The Journal of the Danish Section of WEF

Torben Gregersen, editor Dansk Paedagogisk Tidsskrift

(Translated by Hanne Willert)

Not very much is known about the first years of the history of the Danish section. I can only say that until 1940 the section bore the name 'The free school' and published at irregular intervals a journal of that name.

In 1940 various associations joined hands to form the Social-educational Association, which began to publish the Pedagogical-Psychological Journal, with Georg Christensen as its first editor. Aided by this journal, and by the publication of books in the Psychological-Pedagogical Library, the membership of the section grew from 800 to approximately 3,000 in 1952. At that point the section initiated negotiations with another educational association, The Pedagogical Society about the publication of a new journal, the Danish Journal of Education (Dansk Paedagogisk Tidsskrift). This journal was launched in 1953 and has appeared regularly with at least 9 issues per year, each number containing 48 pages.

The start of the journal marked another period of proliferation for the section which gradually expanded to 7 regional branches with over 6,000 members altogether.

The journal as it stands today

It has been possible to keep the circulation of the journal at more than 9,000. The members of The Pedagogical Society take about 800 copies, the members of the section about 6,100 copies and the remaining 2,300 copies are sold on the general market.

There are 6 members of the editorial board, 3 from each association. The costs are covered by the associations since only two members of the staff are paid, namely the sub-editor and the business manager. The former is a teacher who has it as a spare time job, the latter — who is married to an educationalist — has a degree from a commercial college. The total annual cost is approximately D.kr. 360,000.

The guidelines for a year's publication are as follows. Of the 9 issues 2 are special ones centred on a particular problem. Of the remaining 7, some are topical and some consist partly of unsolicited material and partly of articles and reviews which the staff itself has commissioned. All written contributions are paid for. Each issue has at the end a short summary in English.

It seems that of all the activities of the section, the journal and the publication of books are the things that matter most to our members as a whole. The journal's most important contribution to education is in its use as part of the curriculum of teacher training colleges. This happened in 1969 when the Copenhagen branch arranged a course of 4 lectures on Piaget. The journal published the lectures in a special issue which we have had to reprint several times, at present totalling over 18,000 copies most of which have been sold to training institutions. The April issue of this year is a special one dealing with forms of leadership and co-operation based on the conclusions of a study group. Later we shall have an issue on the teaching of mathematics.

It has to be admitted that our activities have not in any direct way been based on our affiliation to the WEF. But we have taken up international contacts whenever the opportunity has arisen e.g. with the Freinet groups in France and Italy and — in spring of 1974 — with the collaborators of Freire from his centre in Geneva. However, we have not succeeded in establishing contacts with our closest neighbours such as W. Germany.

It is a privilege to work under these conditions. We have no economic worries since about 15 per cent of all Danish teachers represent a permanent readership, and we have good contacts with our members who send material illuminating current problems.

Twenty years of publishing under the auspices of the Danish Section

Torben Gregersen, Headmaster; International secretary of the Danish section of WEF

(Translated by Hanne Willert)

Before 1930 it was very rare to see educational literature published in Denmark.

In 1934 the first book appeared in a series to be called the Psychological-pedagogical Library. The publishing was sponsored by a board representing two different schools of thought, namely the psychologists from Copenhagen University (among whom was the late Professor Edgar Rubin), and educationalists with a progressive attitude (one of these, Sofie Rifbjerg, had a master's degree in psychology from Copenhagen University). The series was published by the international publishing house, Munksgaard. It ran for 20 years during which time 18 volumes were published. Half of these were translations: Cyril Burt, Anna Freud, Charlotte Bühler, James Hemming, and also our two — still active — Scandinavians, Ester Hermansson and Ruth Frøylund Nielsen.

This Library was of great importance to the Danish section, which gradually took over increasing responsibility for the work. Soon the decisions on the selection of books lay in the hands of a board, where a majority was made up of leading members of the section. The publishing company, however, took care of the publishing process itself and accepted the economic risks. In this way not only did the section make sure that valuable educational material was published in Denmark, but in addition made it possible for all members of the section to buy these books — through the booksellers — at a reduction of 20 to 25 per cent.

A New Library

In 1954 we were working on a large project including six books, all of which were dealing with aspects of the history of pedagogy on which little had been published at that time. The publishing company was not interested

in such an ambitious scheme. So we approached Gyldendal, the oldest and largest Danish publishing house, which immediately accepted our proposal and offered us the same advantages as before. In 1955 the new series was launched under the name of the GYLDENDAL PEDAGOGICAL LIBRARY, with the publication of the first of 3 readers on the history of pedagogy.

During the first 14 years of the series only 23 books were published. However, I must note here that no less than 20 of these books appeared in a second or third or even seventh edition. Since 1969 the activity has been greatly stepped up. By the end of 1974 84 books will have been published, constituting an average of 14 books per year.

The Books

When trying to give a foreign reader some idea of the dimensions and importance of this series I might choose several approaches. I could say that we have published 107 books during the last 21 years, that they take up 5 feet of book shelves, and that they have been printed in many more than 1 million copies. I can also make my approach via the contents. Of the 107 books 33 are translations and most of these are translated from American writers: Jerome S. Bruner (3 books), Fritz Redl, Jonathan Cozol, ('Death at an early age'), Henry W. Maier, Lawrence K. Frank, Charlotte Bühler, Thomas A. Harris, and many others. From English: Kurt Danziger: 'Socialization', Peter Herriot: 'An Introduction to the Psychology of Language', Paul Adams, A. S. Neill, and others: 'Children's Rights:- Towards the Liberation of the Child', A. Morrison and D. McIntyre: 'Teachers and Teaching', Peter Slade and Maxwell Jones. 6 books have been translated from Swedish and 3 from Norwegian. Ten of the books are anthologies made up of articles, that have already appeared

elsewhere on certain psychological or educational themes, like for instance the psychology of the pre-school years or working with backward children.

However, I trust that you will all understand our pride in the fact that 64 of the books are by Danish authors, written especially for the series. A list of names won't mean much to the foreign reader, but I will mention some important works such as 'The History of Education' in three volumes by Professor Grue-Sørensen. Also Sofie Rifbjerg, our former vice-president, now 87 years of age but still very active — who has recently completed the translation of 'Child Drama' by Peter Slade — has contributed to the series with two original works about her experiences as a teacher for backward children and also with a most interesting and very personal account of: 'Features of the History of Modern Education'. And Professor K. B. Madsen has written a 'General Psychology' in two volumes. These books have been translated into many languages. Furthermore I can mention original works on various other topics like children of divorced parents; music therapy; motor function of children; problems of disabled people, reports from several treatment centres for children, and finally that we have just published the second work on some aspect of a large scale investigation being carried out by the paediatric clinic at Copenhagen University.

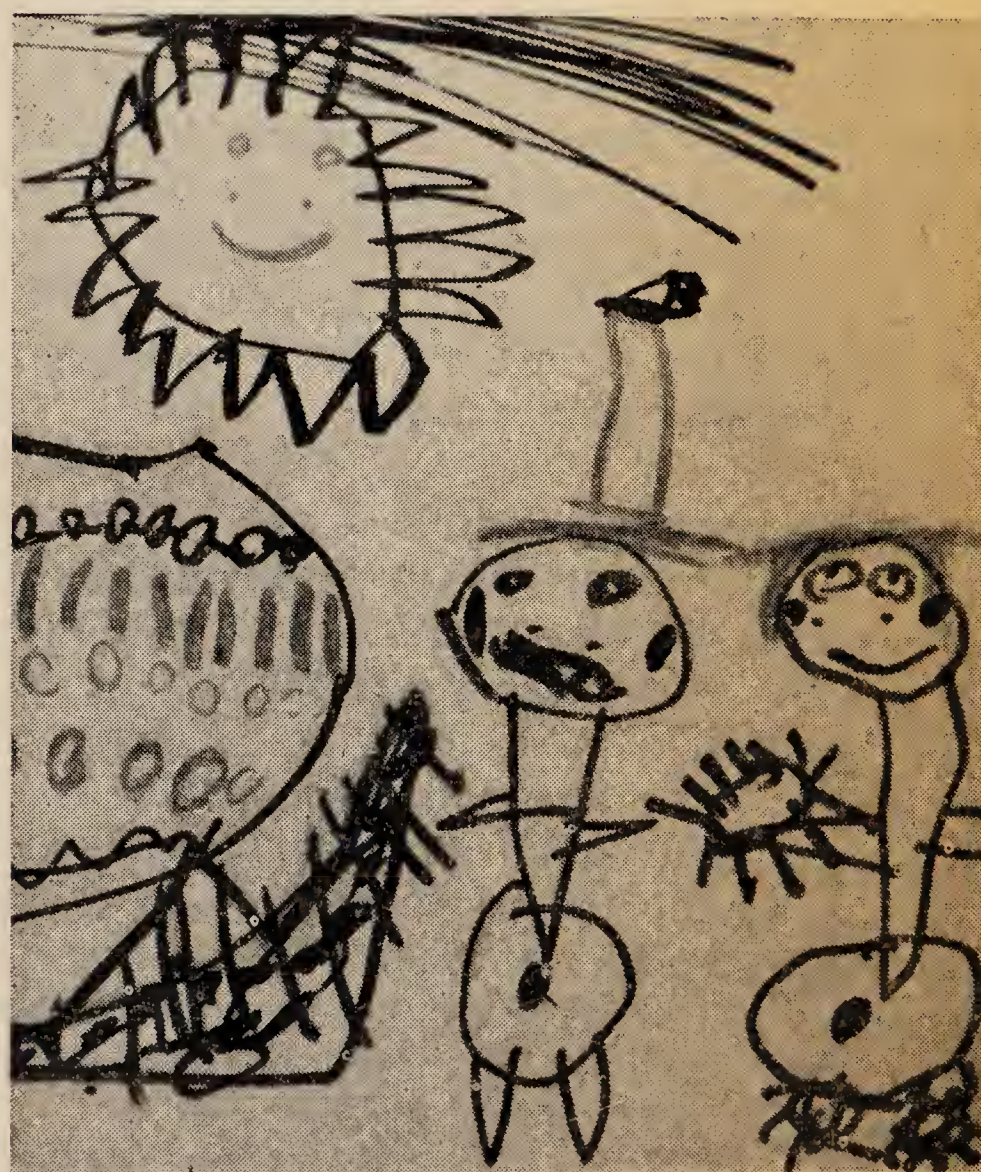
The Editorial Board

The editorial board has been selected by the highest authority of the Danish section, the chief steering committee which is made up of representatives from the 7 local branches within the section. The board has 11-12 members. At the moment 8 of these, including the chairman Professor Reimer Jensen, work at the Royal Danish School of Educational Studies; the rest work in school psychology, teacher training, and within the municipal school. When new manuscripts or foreign books are offered to the board they are shared among the members of the board according to each member's areas of special interest or knowledge. If there is doubt about a certain manuscript it is read by two or three members

of the board. The board has approx. 5 meetings per year where all the books in question are discussed. Each meeting starts in the afternoon and ends with everybody having dinner at a good restaurant.

If anyone who reads this should think of a publication that we have not yet thought of ourselves, then please send a short note to the secretary of the board,

Torben Gregersen
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Denmark



Knud Rasmussen

udviklingspsykologi

GYLDENDALS PÆDAGOGISKE BIBLIOTEK

Jacket of 'The Development of Psychology' by Knud Rasmussen, DLH.

The Danish section of WEF*

Gunnar Jakobsen, MA, Head of the department for Children's literature and teaching materials at The Royal Danish School of Educational Studies, Copenhagen

As this is my last annual report as Chairman of Denmark's Social Educational Association, I have therefore —in somewhat heavy-handed and brief form — tried to describe a part of the development for the period 1968-74, laying the stress on an evaluation of change and development within the Association during the period in question.

The Copenhagen Branch

Activities of the Copenhagen Branch

During the first seasons most of the activities kept to the traditional line of lectures, but week-end meetings and theatre evenings were also established components. However, we should probably make special mention of the lecture series on Piaget in the fall of 1968, as it formed the basis for the Association's most profitable publication.

In 1971 the branch began a new series of courses in leader-participant co-operation, which since then has become a recurrent arrangement in the last two seasons together with courses in recognition of conflict and utilisation of conflict, which apparently have a considerable force of attraction. These courses, together with arrangements in which children were active participants, suggested a change from the stiff lecture evenings. Open discussion meetings (in the fall of 1972) were expressions of the same tendency.

As early as my report to the general meeting in April 1970, I indicated that attendance at the lectures had not always been great. And even though some will maintain that they who come get something out of it, and that it is unimportant whether there are few or many, it is still my opinion that we must think about the place of lectures in the total picture. They

must either have great individual effectiveness or be placed in a series. Perhaps the activity ought more and more to take the form of study circles, active week-end meetings or other forms of creative work.

The autumn and winter seasons of 1973-74 and the spring season of 1974 have been dominated by projects and courses and by a resumption of the week-end meeting. The projects have had a clear relation to the school: an exhibition project about the school which it should be possible to implement during the month of May, an exhibition project on Freinet, a project about forms of leadership and forms of co-operation, the results of which are followed up by the theme for the Social-Pedagogical Week 1974, besides courses concerning teacher-pupil co-operation and the so-called crisis courses.

To sum up it can be said that if one reads the season folders (which from the fall of 1968 were in a new form and from 1969 had a distinctive front-page drawing) one can see that there has been a continuous effort to find new kinds of activities and forms of meetings. The last step in this development will be publications in connection with the activities. This is achieved for instance over the leadership/co-operation project, partly in the form of a special number of Dansk paedagogisk Tidsskrift (Danish Journal of Education), partly in the form of written material for the use of the regional branches (and in connection with the Social Pedagogical Week 1974).

Without in any way trying to bind a new committee, I should like to point out the reasonableness of the Association undertaking the publication of material dealing with teacher-pupil co-operation and that the same process be repeated in the case of the 'crisis course', which I still think is a course idea of topical interest with new seasons ahead of it.

Other Activities

The Copenhagen branch supported the Dansk Kvindesamfunds (Danish Woman's Society's)

*This is a shortened version of the Chairman's Report 1974, omitting some purely internal matters and those covered by Torben Gregersen elsewhere in this issue.

campaign to legalise abortion (Nov. 1972) and in a resolution to the Ministry of Education March 1973 expressed misgivings about adjusting or even breaking the educational experiment at Roskilde University Centre at such an early point of the experiment.

The National Association

Revision and Change of Structure

The greatest event seen from an association point of view is presumably the work which resulted in the new set of rules which were adopted by general meetings in the regional branches in the spring of 1969. One of the most important changes was that of the new structure, according to which the Association is built up of regional branches, i.e. all members are admitted to the Association via a regional branch. This has meant that the Association has become a national association with active branches throughout the country. And the national Association is really only a union of local divisions.

This has also manifested itself in a restructuring and an increase in the number of regional divisions. In the autumn of 1969 branches were established in West Jutland and South Jutland, whilst the two non-functioning branches in Vejle and Horsens were closed down in the autumn of 1970 — in complete agreement with the two branches. The members were divided between the Aarhus and the South Jutland branches. Unfortunately it did not prove possible in 1971 to get a branch set up in the Storström County, even though the national association strongly supported local initiative. It is reported however that a new attempt is likely.

Social-Pedagogical Week, our annual summer conference

Since 1969 the Week has had the following themes: Cultural handicap? — Creativity — Communication — Man and environment — Play and work — and in 1974 Democracy and participation.

Other Activities

Let me first mention a public relations drive, namely a folder which tells about the goals and activities of the Association, and which

finally appeared in 1971. The Association has in recent years been more deeply involved than formerly in external activities, partly on its own initiative, partly through appeals from without.

In 1968 a resolution was sent to the Chief Burgomaster of Copenhagen regarding the implementation of plans for a youth centre for young people at risk — my first official action as chairman, which I remember because of a violent encounter with the Chief Burgomaster.

In September 1971 the Association sent a resolution to Parliament (Folketing) which called upon Parliament to give its attention to problems related to institutions for pre-school children. The resolution drew attention to the lack of facilities and to the poor working conditions for the personnel already employed. The same year a resolution was sent concerning the lack of places in kindergartens — and in training colleges for kindergarten teachers. In 1971 the Association gave its support to the establishment of The Little Folk High School (Höjskole).

In recent years the Association has had innumerable inquiries from outside, which shows that the Association has gained a stronger image externally. Among other things we can mention participation in the work of the Crime Prevention Council; inquiries from the Danish Teachers' Association regarding the further training of primary school teachers and about materials and instruction under a new primary school law; inquiries from the Committee for the Baltic Week Women's Conference (to which we sent a representative in 1973) and from the Association for International Contacts.

In 1971 the Association, in co-operation with the Pedagogical Society (Det pædagogiske Selskab), set up a working party that was supposed to prepare some fundamental considerations concerning the work of the curriculum committee, (set up under the auspices of the Ministry of Education).

A working group in connection with Den-

mark's Social-Educational Association and Young Educationalists (Unge Pædagoger) arranged a Freinet Congress in the summer of 1972.

Of other inquiries we can name a signature collection initiated by KRIM (July 1973) calling for changed prison conditions (hourly wages, leave conditions etc.); also a request in July 1973 for support for an appeal to the government and Parliament calling for appointment of a commission to investigate the growing-up conditions of pre-school children, and put forward suggestions for social organisations which will promote the possibilities for development and the well-being of the children. These inquiries have created a problem — that of deciding on the official view of the Association.

Danmarks socialpædagogiske Forening

Section af World Education Fellowship

optager alle socialt og pædagogisk interesserede.

Foreningens formål er at fremme en løbende vurdering af opdragelse og undervisning og aktivt at søge at påvirke samfundets stillingtagen til opdragelses- og undervisningsspørgsmål.

Formålet søges gennemført dels gennem selvstændig virksomhed dels gennem samarbejde med danske og udenlandske foreninger og institutioner.

Alle medlemmer modtager DANSK PÆDAGOGISK TIDSSKRIFT, B.

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The Chairman's Farewell

I should like to thank all the people in the executive committee of the Copenhagen branch and in the national executive committee with whom I have collaborated during my period as chairman, and to members of the business meeting of the Danish Journal of Education.

It is with sadness, but also a certain amount of relief, that I leave the posts as Chairman of the Copenhagen Association, of the National Association and of the Danish Journal of Education, work which has been a large part of my everyday life during the past six years.

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Hvis tidsskriftet ikke kommer medlemmerne af Danmarks socialpædagogiske Forening i hænde bedes klagen først rettet til det lokale postkontor med angivelse af, at det er DANSK PÆDAGOGISK TIDSSKRIFT B. — Også adresseforandring meldes på det lokale postkontor.

Books

Report of the Interregional Seminar on Problems of Early School Leavers

United Nations Publications, New York: 1974.
Sale No. E74 IV.5

Twenty-one educators from developing countries in Asia, Africa and the Caribbean met in Holte, Denmark, April 1-14, 1973 to search for answers to the critical issue of school dropouts in their respective lands. The conference was sponsored jointly by the United Nations and the Danish Board of International Development Cooperation. Since 1968 Denmark, as part of its technical assistance program, has collaborated with the United Nations and some of its specialized agencies in convening a series of seminars on youth-oriented questions.

While most of the findings on the causes and consequences of the nearly universal educational wastage of youth in developing societies are those set forth in previous United Nations studies, the report is still worth the reader's attention for it serves as a reinforcement for efforts to revolutionize educational patterns in nonindustrialized countries.

Breaking through the formal jargon of a typical seminar summary are heartening shafts of light. We learn that not only did the colonial school establishment leave a nerly indelible imprint upon the schools in the former dependencies, but what was even more regrettable — upon the educators themselves. In discussions on the merits of literacy programs, the European curriculum based upon the concept of eliminating the academically unfit was defended by seveal delegates from the newly-liberated nations.

It is principally in the papers presented by the UNESCO and Food and Agriculture Organization that we find traces of Ivan Illich's disillusionment with the Third World educational structures. Here is the strongest support for a totally new approach to the education in these largely agricultural societies.

These views, of course, have already been voiced in the Faure Commission Report (International Commission on the Development of Education), 'Learning to be', UNESCO, 1972. Philip H. Coombs and his associates probed the possibilities of non-formal education programs as alternatives to the ineffective and inappropriate primary cycle in most developing countries ('New Paths to Learning for Rural Children and Youth', International Council for Educational Development, with UNESCO, 1973).

The UNESCO background report points out that the more educated a youth is in Third World society, the more ill-adapted he is for employment. His formal education has failed to provide him with appropriate skills and knowledge. Blame is placed on "lack of realistic government planning" — failure to plug the schools into the sources of employment, either urban or rural. Youth is urged to look toward the towns and cities as the setting for employment thereby training them for a life several levels above their probable means — life in an industrial society."

This may shock those who advocate a continued push for a lengthened compulsory school stay. But it is quite in harmony with Illich's plea for other paths to education, outside of the schoolhouse: "School makes alienation preparatory to life, thus depriving education of reality and work of creativity."

The partially schooled, early drop-outs, most of whom fail to complete the primary cycle are the second group receiving the report's attention. Studies reveal frequent retrogression to illiteracy and frustration at failing to complete the educational cycle. Where knowledge of a national or foreign language is necessary for employment in towns and cities, the prospects for the early dropout are very limited. These young people, rejected as unqualified, have become uprooted from their communities without having acquired the attitudes, skills or knowledge needed for full participation in a modern economy.

Those who lack benefit of any schooling whatsoever find their lot often a happier one in the still traditional societies. The unschooled receive at least an informal education in their own milieu — in some cultures this is highly organized, in religious schools, or the more comprehensive initiation processes in many African countries.

In Liberia, for example, initiation into traditional culture in the hinterland begins some time before adolescence and extends to adulthood. The Thailand representative emphasized religious training, as an alternative to formal schooling. They serve traditionally as Buddhist monks for three months during which they learn the basics of their religion. The Togo delegate upheld the importance of tribal education.

Of course, the chief blocks to education remain the lack of facilities and the **absolute**, not merely **relative** poverty in most developing countries. Children in rural areas are expected to help the family in planting, weeding and harvesting, while older girls look after the younger children. This is also true in urban areas, where boys and girls are taken out of school as soon as they are old enough to contribute to the family earnings.

Alternatives to formal schooling are slowly finding favor in a number of countries represented at the Conference. Upper Volta offers a complete substitute for conventional primary schools and traditional patterns of vocational training in some of its rural areas. In a country where only a little more than ten per cent of all children are yet finding a place in the schools and in which dropout and repeater rates are unusually high in the regular systems, there is hope that the experimental programs may offer some solution. Upper Volta's rural experimental education programs, in villages lacking regular primary schools, provide a three-year course for 14 to 16 year olds.

In the initial stage in the Caribbean states are youth camp schemes. In these centers students go through rather rigid programs of team work for social service and development. They learn a wide range of socially useful services and are given opportunities to continue their general education. The curriculum includes traditional rural activities such as agriculture, animal husbandry, horticulture, forestry, fishing, mechanical crafts, construction work and various home improvement skills, as well as service skills needed in modernizing society.

In Jamaica the camps provide full-time training and instruction both on the job and in cooperating schools and classrooms. The education of girls is centred on agriculture or other rural occupations. Camps near urban centers combine training in gardening with household sciences, nursing, and hotel services.

The UNESCO report given at the Conference urged more of this type of education for developing lands. Terming these training camp centers 'production units', the report notes that in rural areas the centers might be affiliated to agricultural schools. In urban areas, the 'production units' might link with business and industry.

A sort of school-without-walls structure is envisaged. The idea is an old one. Pestalozzi integrated practical work in farm and garden with learning of reading, writing and arithmetic.

Despite the clash of views at the Holte Conference on the relative role of formal schooling and alternatives, the mood of the future points to a more important use of informal education not only in the developing countries but also in the industrialized ones.

Helen C. Lahey,
Professor, School of Education,
City University of New York and
associate editor of *New Era*.

Therapy in Music for handicapped children

Paul Nordoff and Clive Robbins
Gollancz, £1.80p

This book is important for all educationists and not only for musicians. It is a well documented account of research carried out over several years in a number of institutions which provide particularly for the needs of handicapped children, many of them artistic, brain damaged or with cerebral palsy, frequently with physical handicaps in addition. It is also a most revealing study of what devoted and inspired work can do for these suffering children. This in itself would make the book worth reading; but it has an even deeper significance. The method of approach is that of creative improvisation, leading to a rich experience the sharing of emotional life, and this is a vital approach for all music teaching in schools. All too often music is treated as a 'dead' language instead of a living means of communication. Especially worthwhile would this book be to those teachers — and they are many — who still regard music as something of a waste of time or an educational frill. Thoughtful consideration of the results of this work among the handicapped might prove a revelation as to what might be done among the normal and the gifted by the same creative approach.

Florence Windebank

Counselling in Education

Patricia Milner
J. M. Dent & Sons Ltd. 1974. £3.95

In the last few years, there has been a spate of books about Counselling; as an accompaniment to the current interest in, as well as the sometimes misguided enthusiasm for, this important educational and therapeutic activity. Patricia Milner's recent publication is a valuable addition to the literature, being probably the most widely-ranging and comprehensive of any so far available.

The book reflects Pat Milner's own longstanding and broadly based experience of the Counselling field. She has worked professionally at both secondary and tertiary levels of education, having come into Counselling via teaching. She also has direct knowledge of the American as well as the British scene. She is moreover well qualified academically to examine the varying theoretical approaches to Counselling, and to appraise their relevance in different professional settings.

The book contains 12 chapters, as well as a series of useful, interesting and somewhat unusual appendices. Individual readers will undoubtedly find some chapters more relevant and more in tune with their own needs than others, but no one can complain that any major aspect of Counselling has been omitted. There is a succinct and helpful summary of the historical de-

velopment of the Counselling and guidance movement in America and in England, as well as a thoughtful examination of definitions and meanings of these two terms. The Counselling relationship itself; the day by day work of the Counsellor in school, in College and in University settings; some philosophical, psychological and sociological aspects of the Counselling function; group Counselling; research and evaluation with Counselling; all these topics — and more — are cautiously and sympathetically dealt with in this ably written and readable book.

As an important and pervasive theme, there is a welcome emphasis on professionalism and on the maintenance of appropriate standards. The publishers' note rightly states "Counselling is not a panacea for all educational ills, nor is it necessarily an integral part of the work of all educators. It is seen here rather as a developing profession in its own right, requiring special training in particular skills, that enhances and supplements the work of teachers and lecturers by its emphasis on the influence of interpersonal relationships both on the learning situation and on individual growth."

All in all this is a book to be welcomed, not least for its humanity and its scope; certainly one to be read and preferably one to be owned — though the price may unfortunately be a deterrent.

Muriel M. Kay,
Senior Tutor, Brighton College of Education.
ENEF, Council Member.

Letter

Dear Editor,

The Yehudi Menuhin School

The pending retirement of Anthony Brackenbury from the headship of this coeducational community of musically gifted children of many nationalities calls at least for a note in the 'New Era'.

The nature and quality of his successful work at Stoke D'Abernon may not be unconnected with the fact that it was through New Education Fellowship channels that ten years ago a headmaster so ideally suited to the post was brought to the notice of the appointing Committee.

He and Mrs Brackenbury had both found the Fellowship before they found each other, and formed the partnership that has ensured the harmonious ordering of the life and learning of Yehudi Menuhin School for all privileged to share it.

His successor, whoever he may be, will take over a unique school, that reflects the quality of his care and control and the creative inspiration that comes from Yehudi Menuhin's visits; that shares with the Royal Ballet School alone the security of their own peculiar grant-aided status, and that for the country lover has its natural setting in a sylvan landscape of great charm.

Is it too sanguine to hope that the right man (and wife) may again be found through the Fellowship?

30.9.74

Raymond King, Hon. Sec., ENEF.

WORLD STUDIES BULLETIN

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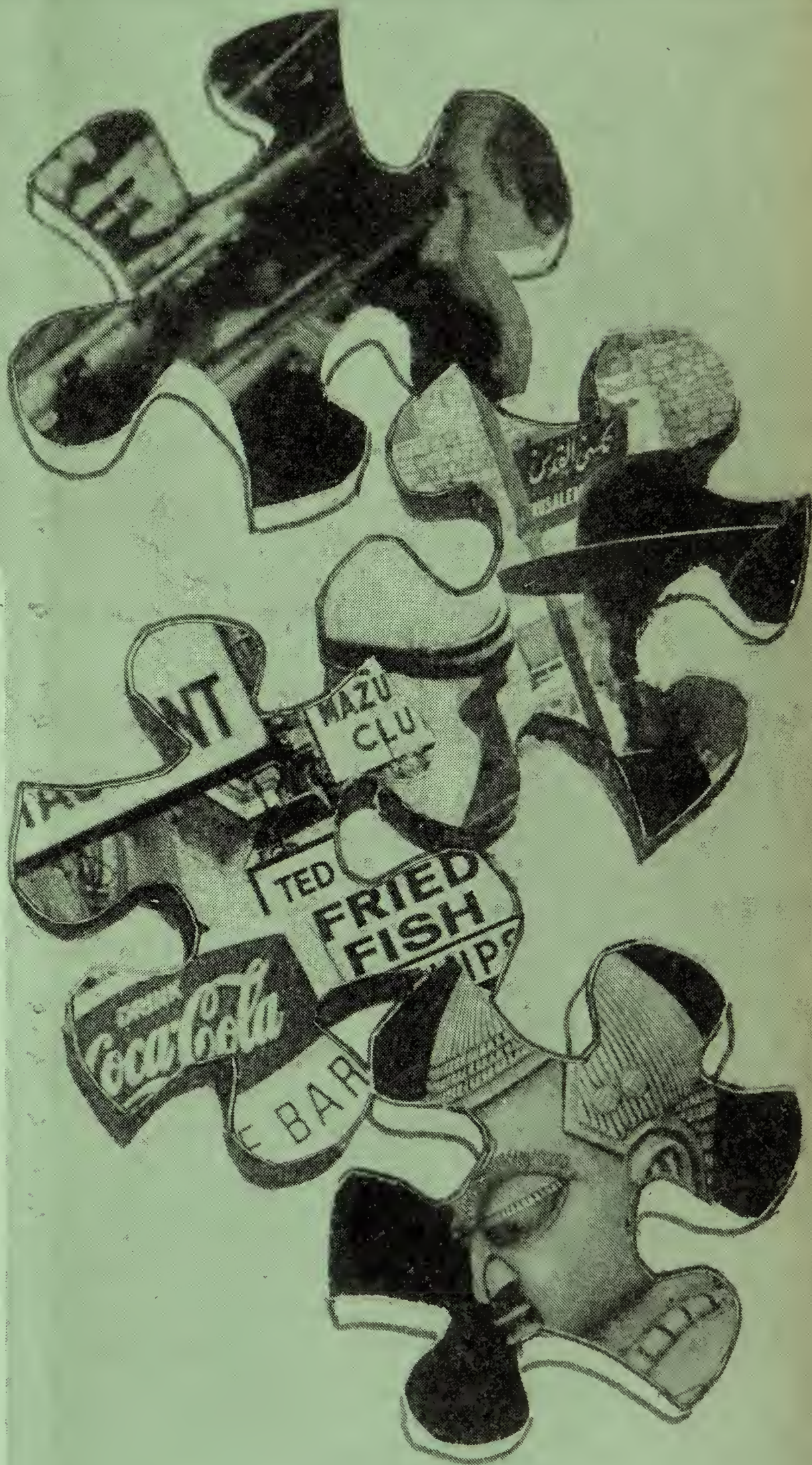
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A. A. Evans, Professor G. L. Goodwin,
Sir Ronald Gould, Terence Lawson**



THE WORLD STUDIES PROJECT

CONTENTS:

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4. SOME SHORT FILMS
5. SOME JOURNALS AND REPORTS
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7. AN EXPERIMENTAL EXERCISE



1. Some crucial arguments

In one way or another this special edition of the World Studies Bulletin relates to the work of the World Studies Project, a curriculum development project which began in January 1973. A crucial preliminary task has been to ask what 'world studies' actually is — what is it that people have in mind when they see or use the phrase? Broadly there seem to be two main points of view. On the one hand the idea is that 'world studies' is, or more precisely ought to be, an actual school subject: an actual name on school time-tables and public examination papers, for example. Alternatively, the view is that 'world studies' is, as the saying is, a dimension of education: a cluster of assumptions which ought to be present, sometimes explicitly but more often implicitly, in virtually everything a school does. Either way there are some crucial arguments — particularly about teaching aims and objectives — to be aired. To recall such arguments, here are four brief memos. They are fictitious, but each is based on various actual arguments submitted to (and indeed also broadly acceptable to) the World Studies Project during its first twelve months.

From a teacher

In the final analysis I support the importance of teaching 'a global perspective'. But I fear that many people who talk of 'one world', 'international understanding', 'world citizenship' etc., know — and care — very little about what makes actual adolescents tick, and very little about the various practical pressures constraining the average teacher. As we all well know, it's all too easy to 'love humanity' as an escape from hard thinking and feeling about the guy actually next door. Similarly I guess that some of those who commend 'world studies' are trying to avoid deep and difficult thought about the real needs of adolescents, and the real nature of the existing curriculum.

For my part, I agree with those who maintain that **the search for personal identity** is the crucial business in adolescence. Part and parcel of this search is experimentation — with fashion, with work, with leisure, with sex, and with various attitudes, including defiant rebellion but also just downright blatant hedonism, to authority. I fear that 'world studies' could either merely collude with adolescence at its worst — a little bit of this, a little bit of that, an unending foot-loose trip. Or else it could wreck the few strong points, the few secure resting places, which adolescents do have.

With regard to the curriculum in general, I fear that 'world studies' may be yet another bid for power and influence on the part of teachers who, traditionally, have been underdogs — viz. generalists as distant from specialists, teaching the C stream (etc.) rather than the A stream. Alternatively or in addition, 'world studies' may easily become just

another way of keeping lower-ability children 'happy' — fob them off with gimmicks and goodies ('the Real World') whilst the lucky others pursue their academic path to property and prestige in an unbalanced society — unbalanced, we do well to recall, globally as well as nationally.

From a politician

I wish to draw your attention to two main things. The one is a series of factual propositions. The other is a series of values. Neither in my view, is adequately reflected in the current school curriculum.

A keyword for summarising the facts is **interdependence**. Increasingly as the twentieth century passes we realise that there is no such thing as an isolated event. All events are affected by, and all in their turn affect, other parts of the 'total system' which is the world. The major influences in the world are not, or any way certainly not only, distinct nation-states. For many influences cut right across national boundaries: most notably, industry, science, arts, the mass media, political and social ideas, religious beliefs, and so on. I suggest that it is more important that the children and young people of the world should understand how **these** forces behave and interact than it is that they should understand about the decisions and actions of national governments. To put the point epigrammatically: we are **deceiving** children if we talk about, say, the life-style of contemporary Indian villagers without, at the same time, talking about the international trade system. I believe that by and large the teachers of the world do indeed, day in day out, deceive their pupils on points such as this.

A phrase for summarising the values is **loyalty to the human race as a whole**. We ought to develop, and commend to young people in school, a perspective on events which is concerned for the welfare and interests of all human beings, not just for 'us'. The abolition of the distinction between 'us' and 'them': that is the task. For all people are 'us': that is the moral commitment.

From a philosopher

A fundamental task of education, if not indeed **the** fundamental task, is to help freely to choose between alternative values and styles of life. Crucial to this freedom are the following three vital points: prior knowledge of what may be chosen, and of alternatives to it; recognition of political/structural obstacles to the values, as also of psychological obstacles; recognition of other people's right similarly to choose freely between alternative values.

It is only within the context of a statement such as the foregoing that the specific objectives, content, methods, etc. of 'world studies' may be elucidated. As I understand them at their best, the proponents of world studies are offering four main contributions to society's ongoing conversations about the school curriculum. First, it is said, human excellence is to be found in principle wherever there are human beings — British (or whatever) may be good, but it is not best, for by definition no nation-state can be best. Second, it is said that nowadays when we speak of 'other people's right to choose freely . . .' this means all other people in the world. Hence vital topics for study are the complex and various ways in which the different parts of the world are increasingly inter-related. Third, it is argued that the political structure known as the nation-state, as also the psychological mechanism known as nationalism, is by and large an obstacle to human self-fulfilment. And fourth, it is argued that one of the values — one of the life-styles — which should be offered as a live option through education is that of the 'world citizen', the person who looks for the interests of mankind as a whole.

From a psychologist

There seem to me to be three main strands of modern psychology relevant to the idea of studying 'the world as a whole'. These are: 'the personal construction of reality', and within this context the distinctions academically drawn between the 'open' and 'closed' mind; the idea of 'moral autonomy'; the idea of 'competence', or creativity.

The first point is that all people have a model, indeed a whole series of models, of what the world is like. The model contains 'facts' but also, and much more vitally, values and interpretations. Educators should be cautious, in my view, about the substantive values they commend — for example, that war is a Bad Thing, or that aid to developing countries is good. For much more vital than **what** people think is, so to speak, **how** people think. What is the evidence they adduce for their model of reality? What do they suppose counts as relevant evidence? Can they discriminate amongst alternative models? What is their attitude to authority? How well can they empathise with people who differ from them? And so on. These are the kinds of question which are vital, I suggest.

The 'morally autonomous' person is he who chooses the rules he lives by (alternatively put, he builds freely his own model of reality) and who permits others to exercise a similar freedom. The phrase is intended to mark out a mode of thinking and behaviour which is crucially different from modes which can be described with words such as 'amoral', 'conformist', 'authoritarian', 'obedient'.

Man is primarily, I am saying, a maker of meanings — the business we're all in is making sense of the world. We need to get better and better at this. In however humble a way, educators must give children opportunities to become more competent at making sense of their experience. In a nutshell, I guess this means concentrating on concepts and skills, rather than on 'facts'; and masses of opportunities to appreciate, and to be creative in, the arts.

2. Images of the world

Most of us normally draw a working distinction between 'knowledge' and 'attitudes'. But this may well, suggested the psychologist quoted on the previous page, be to pose a false antithesis. Maybe the terminology should be of 'the construction of reality' — the ideas, models images, interpretations, which we build in relation to the world outside us, and which determine how we behave towards it. In this regard educators presumably need to identify the images and interpretations which they wish particularly to commend, and to distinguish between the content of an image and its form. Here is a further discussion of such issues, presented as a questionnaire.

This questionnaire is offered as a basis for further discussion of the possible aims of world studies. It is hence intended in the first instance for teachers and student teachers, not for pupils in schools. (Though certainly it could be used, with appropriate changes to the wording, as a basis for discussion in some classrooms.) Most of the items relate to two main polarities: of internationalism (1, 6, 11, 16 etc.) as distinct from nationalism (3, 8, 13, 18 etc.), and a sense of confidence (2, 7, 12, 17 etc.) as distinct from a sense of helplessness (4, 9, 14, 19 etc.). It is assumed that internationalism and confidence, as roughly illustrated here, are values to be commended.

In addition to the main items there are six others (5, 10, 15 etc.) which are intended to focus on the distinctions which may be drawn between the 'closed' mind (dogmatic, intolerant, opinionated, ill-informed) and the 'open' (agnostic, easy-going, courteous, well-informed). Most educators would presumably consider this distinction to be more important than either of the two others. Now mere agreement or disagreement with a questionnaire item is unlikely (to put it mildly) to identify this further dimension. Hence of each of the items here it would presumably be valuable to ask open-ended questions about matters such as these: background information, meanings of terms, evidence and authority, views of opponents (for example how accurately can a person state the opinions, and imagine the feelings, of someone with whom he disagrees?), and self-knowledge.

A five-point scale can be imagined for each of these items, from 'strongly disagree' to 'strongly agree'.

- 1) Ideally, prices for exports should be agreed by world-wide trade committees, not left to individual countries.

- 2) There's as much creativity and excitement in the world today as ever there was in the past.
- 3) People in Asia and Africa are probably less intelligent than people in Europe and USA.
- 4) Nothing can stop a complete collapse of civilised life some time in this century.
- 5) What we need is a really powerful world police force, to force people to live in peace with each other.
- 6) Immigration should be supervised by an international organisation rather than by each country on its own.
- 7) The general trend towards greater freedom in modern society is very exciting.
- 8) There have always been wars and there always will be.
- 9) Human beings are unfortunately not intelligent enough to solve the problems which they have created.
- 10) People who talk a lot about pollution, the fuel crisis etc. are mainly a bunch of pessimistic idiots.
- 11) We ought to lower our standard of living in the West in order to help poorer countries.
- 12) It's becoming increasingly possible for individual men and women to be really happy.
- 13) Love for your own country is more important than vague ideas like 'world community'.

- 14) There's virtually nothing nowadays that ordinary people can do to affect events.
- 15) Only a basically stupid person would ever think that his own country is better than all others.
- 16) All arms and armaments in the world should be placed under direct control of a world authority.
- 17) Basically think I'm going to enjoy the next few years of my life very much.
- 18) Communism is one of the worst menaces of the modern world.
- 19) Modern life is so impersonal that most people have lost their individuality.
- 20) It's generally obvious what the world needs, so we should all stop messing around doing nothing.
- 21) There should be international agreements on what history to teach in schools.
- 22) The art and architecture of modern times are as fine as the works of earlier centuries.
- 23) International bodies such as the United Nations are getting much too powerful.
- 24) It's a pity we can't go back to the nineteenth century, when everything was so much simpler.
- 25) Most of the people I know have the same views as me on the points in this questionnaire.
- 26) People in this country ought to realise that by and large they're no better than most other countries.
- 27) The second half of the twentieth century is a very interesting time to be alive.
- 28) People who oppose their own country in time of war should be imprisoned.

- 29) It's a waste of time for ordinary people to worry about things like pollution, population etc.
 - 30) This questionnaire is one of the most superficial things I've ever seen.
-

To emphasise again: this questionnaire is offered as a discussion document, not as an instrument for actual research. And its intention is to focus on certain polarities different from, and perhaps more important than, the conventional distinction between internationalism and chauvinism. But also it could, with appropriate caution, be used as teaching /learning material with pupils. According to the methods and approaches used, pupils might thus be nudged, or might thus have a chance to nudge themselves, in the direction of greater openness, and greater self-confidence. Activities such as the following might be appropriate:

- 1) Look at/through an exhibition of pamphlets, posters, charts, propaganda, textbooks etc., and select for certain items in the questionnaire: (i) a piece of strong evidence 'for'; (ii) a piece of strong evidence 'against'. Pool the various pieces of evidence which people collect, and rank them in the order in which they seem convincing. And weigh them against each other.
- 2) Outline a practical experiment or survey which you think would, if it were carried out, yield convincing evidence with regard to some of the items.
- 3) Take one of the items. Write a potted biography, and describe the everyday moods and habits, of someone who might strongly agree with it. Also someone who might strongly disagree with it. Compare your ideas with other people's. How much variety is there? Are several different suggestions 'right'? Can the 'right' answers be sorted into categories? What would be the snappy personal comments of some of these imaginary people on the very exercise which you are here and now engaged on?

3. Some classroom activities

Here are some examples of the kinds of small project or exercise which are often used nowadays in British secondary schools — particularly in the context of mixed-ability Humanities classes. They are none of them at all 'academic' as they stand, but most can be adapted to distinctive disciplines, and to older pupils, if a teacher wishes. To what extent can they be justified in the light of the various theoretical considerations outlined here earlier?

Behind other eyes

Instead of doing any of the exercises that follow for yourself, do them on behalf of someone else. For example, how would the man who made that film you've just seen do them? How would such and such a famous politician (past or present) do them? How would an average European citizen in 1914? A communist? Jesus Christ? A typical member of a particular personality-type/IQ level/socio-economic class/age-group/sub-culture? Etc!

Odd man out

On nine pieces of paper write the names of nine countries from around the world. Then shuffle them. Deal them out in threes. Which is the odd one out, as you see it, in each group of three? Why? Jot down your answers. Then re-shuffle, and do it again. Keep jotting down your answers. Then compare your answers with someone else's. Do other people's minds work the same as yours? Instead of doing this with countries you could do it with: famous people; commodities; events; important ideas; slogans; jobs etc. And of course you could do it with pictures instead of with words.

Word association

Here are some words. With each of them write down the first 10 words that come into your head when you hear them. (Or: see how many different words you can write down about each in 2 minutes. Go very fast. It's your first reactions that count.) — Africa, Germany, Russia, Indonesia (etc!); war, disease, work, food, love, baby, school — etc!

Images

On 12 pieces of paper write down 12 different ideas which people have about something or other. Then sort the papers into the order in which they're true for you. The subject might be: developing countries, in general; one region in particular; the outbreak of such and

such a war. Compare your order with other people's. Here, for example, are 12 things which people sometimes say about war: 'War is a great test of a country's guts and will power'; 'war is a terrible waste'; 'war is always wrong'; 'war gives a useful boost to science and technology'; 'war brutalises virtually everyone who takes part in it'; 'war is a part of human nature'; 'war is a marvellous opportunity for a young man to show what he's worth'; 'wars are really waged by the politicians and generals, not by ordinary people'; 'war is sometimes necessary because right is more important than peace'; 'war often seems preferable to a dull and dreary routine in peace-time'; 'war is like an earthquake or hurricane — something terrible, that you can do nothing about'; 'there will always be disagreements but there needn't always be wars'.

A more excellent way

Imagine these two countries bordering on each other. They're always fighting. You're a supernatural being with considerable physical resources as well as supreme ingenuity. Design a contraption for preventing war between these two countries. Sketch it, and write explanations about how it works. Then have an exhibition of the various designs which people produce, and categorise them according to their attitudes to conflict.

Saying it with music

Assemble six songs which deal with the wide world/modern age. (Examples at random: Hard Rain, and many other, Bob Dylan; Bangladesh, Joan Baez; Where will the children play?, Cat Stevens; Imagine, John Lennon; Wooden ships, Crosby Stills and Nash). Play them all, and listen carefully. Then rank them in the order: (a) in which you'd like to buy them, as they stand; (b) in which the words alone have got something important to say; (c) in which you like the tune alone.

What do people want?

To get a clearer idea of what many (most?) people really want deep down do either or both of these: (a) Assemble a lot of advertisements. Most advertisements are for things which, strictly speaking, people don't need. But advertisers always try to appeal to deeper needs — security, status, love, self-respect etc. Analyse your advertisements, and arrange an exhibition, from this point of view. (b) Look at a whole lot of horoscopes, cut from the press. What are the things which people apparently hope for? What do they fear? Invent groups and categories, to help sort the various things out.

Creating

Having watched that film/listened to that song/taken part in that simulation/filled in that questionnaire/completed that enquiry/attended that exhibition, write: a nursery rhyme; a limerick; a riddle; a proverb; a joke; a haiku; a pop-song; a dream; a nightmare; etc. Or paint, clay, sculpture, photograph, dance, mime, compose, meditate . . .

Pictures and cartoons

Assemble a large collection of pictures and/or cartoons. Then choose the four which say the most to you about something. For example, the four happiest/gloomiest/most striking/most banal. Or just: the four which really sum everything up — 'this is the way the world is'. Discuss your choice with someone else. And hear about theirs.

Wisecracks

Here are nine suggestions from the plays of Oscar Wilde and Bernard Shaw. Write them out in three columns of three, and then ring the four which strike you, just at the moment, as the most interesting. 'Life is far too important a thing ever to talk seriously about'; 'the English have the miraculous power of turning wine into water'; 'the truth is the one thing that nobody will believe'; 'nothing is ever done in this world until men are prepared to kill one another if it is done'; 'the golden rule is that there are no golden rules'; 'he who would reform himself must first reform society'; 'truly religious people are resigned to everything, even to mediocre poetry';

'patriotism is your conviction that this country is superior to all other countries because you were born in it'; 'a map of the world that does not include Utopia is not worth glancing at'.

Gifts from the gods

There is an old West African folktale which starts like this: 'There once lived a man who was so poor that he only had one cloth, and that was in rags. He had only a single wife, and she was childless. They had no work to do except collecting firewood, and no reasonable hope of ever living a happier life. One day God decided that he would help them. He sent three heavenly creatures to visit the poor man, called Money, Child and Patience. God told the poor man that would be able to keep only one of these wonderful creatures. The other two would return to heaven . . .' Continue this story, but change the setting from rural Africa to people in your own locality and time.

Interviews

Interview one of your grandparents, or another older person you know well, about: changes over the years in the local neighbourhood; memories of first day at school; memories of certain major world events; advice to a young couple getting married in the 1970s.

Who says?

On several different pieces of paper write the same statement. An example might be this: 'If people starve today, it is a choice made by human beings — we can **choose** whether or not children die of hunger.' This was in fact written by the economist Barbara Ward, but on your various pieces of paper attribute it to various other people. For example, Mahatma Gandhi, Buddha, Winston Churchill, George Best, Marc Bolan, the local vicar, the mayor at a recent school speech day, Napoleon, yesterday's Daily Mirror. And show your different pieces of paper to different people, and ask them if they agree with the statement. Try to work out the extent, if any, to which people's agreement or disagreement is affected by who they think said it.

4. Some short films

There are many hundreds of films easily available for world studies in secondary schools. This informal list of just a few of them aims to draw attention to some of the main genres and topics, and to offer some personal comments on suitability and use.

Boomsville

Canada, 1968. Animated cartoon, colour, music soundtrack, 10 mins. Suitable for all ages. Witty and lighthearted critique of the growth of cities and of industrial society, and cheerfully, not gloomily, asking where we're all going. Concord, £1.40.

Cosmic Zoom

Canada, 1971. Mainly animated, colour, music soundtrack, 10 mins. Suitable for all ages, though youngest may need a word of introduction. Serious, but gentle and dramatic reminder of the vastness and complexity of the universe, and of human life on it. Intention is to evoke wonder, not to moralise. Knight Films, £2.10.

Epilogue

Canada, 1972. Split screen technique with live film, colour, music soundtrack, 20 mins. Suitable for all ages, though there's a rather abstract quotation on screen at end, and the highly experimental technique may bewilder those pupils (and teachers) who prefer everything cut-and-dried. About man and nature in the industrial age. Concord, £4.00.

Homo Homini

Czechoslovakia, 1968. Fast moving sequence of stills, newsreel, animation, puppets, mainly colour, music soundtrack, 11 mins. Suitable for all ages, but likely to irritate people who expect to understand everything in a single showing. Even after a second or third showing some people are still baffled, but others have a variety of lively interpretations. About (!) the problems of modern, scientific man. Concord, £1.60.

The Little Island

Great Britain, 1967. Animated cartoon, colour, music soundtrack, 34 mins. In the first instance suitable only for sixthformers and/or the highly motivated — it's about the relevance of 'truth', 'goodness' and 'beauty' to modern

man and is therefore frequently obscure. But visually delightful, and continually witty, and can be worthwhile. With younger pupils you can turn down the soundtrack, and give (well, attempt to give) your own running commentary. Concord, £5.00.

Neighbours

Canada, 1952. Animated (but using live actors), colour, music soundtrack, 9 mins. Suitable for all ages. When first made it was highly experimental technically. Looks a bit dated now, and the message seems simplistic. But still very striking on the origins, escalation, absurdity, of human conflict. Make sure to ask for unexpurgated version unless your class is unusually squeamish. Concord, £1.00.

The Red Stain

Czechoslovakia, 1962. Animated cartoon, colour, music soundtrack, 14 mins. Suitable for all ages. Gentle, but sad, and yet finally optimistic. There's a clear storyline — about a man protesting against war — and yet the film is like a poem, and is open to a variety of interpretations. Concord, £1.75.

The Rise and Fall of the Great Lakes

Canada, 1972. Mixture of film and animation, colour, song on soundtrack, 17 mins. Suitable for all ages though the youngest may need a word of introduction about the geology; and the oldest may find their dignity ruffled by the film's apparent simplicity. Dramatic but generally humorous history of the Great Lakes, from the ice age in the past to the lethal exploits of industrial man in the present. Knight Films.

Tilt

Canada, 1972. Animated cartoon, colour, music soundtrack, 14 mins. Taken as a whole, suitable only for those who already have a certain knowledge of the subject — which is economic relations between rich and poor countries, seen from a distinctively radical

point of view. The kind of film which can be made considerably more manageable if you continually stop it, and discuss each episode at a time. Concord, £1.80.

Toys

Canada, 1966. Mixture of live film and puppetry, colour, music soundtrack, 10 mins. Suitable for all ages. A bit dated and simplistic, but nevertheless still striking on children's images of war, and on the possible significance of our old friend Action Man. Concord, £1.20.

World Health

Great Britain, 1972. Compilation of documentary newsreel, colour, spoken commentary on soundtrack, 10 mins. Suitable for all ages, though the spoken commentary may irritate older pupils by its banality, and baffle younger ones by its abstractions. An answer is to turn the soundtrack off entirely, and instead to play a tape of modern folk or pop. A truly global view of health problems. Visnews, £2.50.

You Hide Me

West Africa, 1971. Documentary film, black and white, spoken commentary on soundtrack, 20 mins. Suitable in the first instance only for more academic or well-motivated pupils. But definitely has many fascinating aspects, and worth persevering with. The commentary, written and spoken by Africans, is consistently anti-colonialist. The visuals are of traditional African sculpture. As a whole,

the film is a harsh but timely reminder that the Western way of seeing is by no means the only one. Liberations Films, £3.00.

The Hand

Czechoslovakia/Canada 1969. Uses a puppet and human hands, colour, music soundtrack, 10 mins. Suitable for all ages. Vivid, dramatic, enjoyable, with a clear storyline. Open to a variety of interpretations, of which the most obvious is that it's about individual freedom (particularly artistic freedom) in a totalitarian state. But by extension it's about authority relationships at all levels. Concord.

The Steps

Poland, 1969. Animated cartoon using a puppet, black and white, music soundtrack, 10 mins. Suitable for all ages. An allegory about the individual vis-a-vis all humanity. Not entirely clear whether the film is deeply pessimistic or whether — on the contrary — it is commending personal striving and serene resignation (like Sisyphus) as twin values. Concord.

To See or not to See

Czechoslovakia, 1962. Animated cartoon, colour, spoken commentary on soundtrack. There are several amusing sequences visually, but the soundtrack is rather abstract and academic. About the individual's sense of reality, particularly his sense of authority, and the ways in which 'reality' is not distinct from human perception. Concord, £2.60.

Addresses

Each of the distributors mentioned here publishes a useful and stimulating catalogue:

Concord Films Council,
Nacton, Ipswich, Suffolk IP10 0JZ.

Knight Film Distribution,
4 South Mansions, Gondar Gardens,
London NW6.

Liberation Films,
6 Bramshill Gardens, London NW5 1JH.

Other Cinema,
12/13 Little Newport St.,
London WC2H 7JJ.

5. Some journals and reports

'World studies' is clearly, however defined, a very vast field of concern. There are very many organisations and publications to which the teacher can turn for stimulus, information, advice, inexpensive resources. Here is an informal list of just a handful of them, mainly in the United Kingdom.

'Comment'

A brief occasional leaflet on controversial world issues of topical importance. Written for teachers and other informed adults, from a radical Christian viewpoint. Further details, of this as also of several other relevant publications, from Catholic Institute of International Relations, 41 Holland Park, London W11 3RP.

'Crisis Papers'

An occasional publication for teachers, giving extended quotations from the world's press on matters of topical international concern. Details from Atlantic Educational Publications, 23/25 Abbey House, 8 Victoria Street, London SW1H 0LA.

Department of Education and Science

In spring of 1974 the D.E.S. is publishing an extremely full and useful list of addresses, on sources of information about international organisations. It combines, and brings up to date, two previous publications — on European and Commonwealth organisations respectively. Further details from Elizabeth House, York Road, London SE1. The D.E.S. also sponsored, in November 1973, a conference on world studies in colleges of education. Another, rather longer, conference is being considered for 1975.

'Development Forum'

A monthly publication, intended for teachers and other informed adults, reflecting an international perspective on development issues. Available free of charge, in French, Spanish or Italian as well as in English, from CESI, Palais des Nations, CH-1211, Geneva 10.

The Development Puzzle

Probably known already by virtually every reader of these notes. Vital and brilliant compilation, on every aspect of teaching about development. Details from VCOAD, 25 Wilton Road, London SW1.

'Education for Peace'

A major international conference with this title is being held at the University of Keele, 8-18 September 1974. Details from WCCI, 2202 Fairmount Court, Bloomington, Indiana, USA 47401, or from Keele (Institute of Education).

European Studies

Several extremely useful compilations, lists of addresses, resources, reading lists etc. Full details from Centre for European Studies, University of Sussex, Brighton.

'Global development studies'

An interesting list of suggestions for teaching (mainly at sixth form or college level), and a very comprehensive list of relevant journals and organisations in the United States. Management Institute for National Development, 230 Park Avenue, New York, N.Y. 10017.

'New Internationalist'

A monthly journal, very lively in both thought and presentation, subtitled 'The People The Ideas The Action In The Fight for World Development.' Subscription details from R.P.S. Ltd., Victoria Hall, Freepost, London SE10 8BP.

One World Trust

An educational charity, founded in 1952 by members of the all-party Parliamentary Group for World Government at Westminster. The trust has sponsored several small projects over the years and in 1973, helped by a grant from the Leverhulme Trust, founded the World Studies Project. The eventual aim is to prepare some specimen teaching materials. Several discussion papers are available for teachers and students, free of charge — Robin Richardson, 37 Parliament Street, London SW1.

'Risk'

A quarterly publication of the World Council

of Churches. Consistently lively and internationalist, though not always directly on world affairs. Details in U.K. from Galliard Press, 191 Creighton Avenue, London N2 9BZ.

Work on the continent

Recent surveys of curriculum projects in Europe have been made by Dr Magnus Haavel-srud, Chair of Conflict and Peace Research, P.O. Box 1070, University of Oslo, Blindern, Oslo 3; and Dr Christoph Wulf, 6 Frankfurt/Main 90, Schlossstrasse 29, P.O. Box 900280, Germany.

World History: secondary school syllabuses

A series of practical papers written by teachers. Includes a survey of existing GCE and CSE syllabuses, very detailed recommendations for further programmes and courses, and an annotated bibliography. School of Oriental and African Studies, University of London. 50p.

World Studies Bulletin

The World Studies Bulletin, of which this is a special edition, is normally a part of the journal 'New Era', which is published nine times a year by the World Education Fellowship. The bulletin itself appears four times a year. It was originally founded by the One World Trust, with Dr James Henderson as editor. The present editor is Mr David Bolam, of the University of Keele Institute of Education. It normally contains theoretical articles about aspects of world studies, descriptions of practical projects, and book reviews and news. Annual Subscription for journal and bulletin combined is £2; order from Mr William Johnson, 53 Grayshott Road, London SW11.

'Ways and Means'

This is a periodical leaflet for teachers prepared and distributed by the Institute for World Order, 11 West 42nd Street, New York, N.Y. 10036. The November 1973 edition related to teaching about human rights, and contained a series of interesting and stimulating questions for focussed discussion. The next edition is to be on teaching about world security and justice.

Unesco

An extremely interesting and unusual experiment in international education has recently been sponsored by the Unesco Institute for Education. Results are to be published in mid-1974. Teachers from various parts of the world took part. Each directed a number of simple games and exercises in his own school, designed to help pupils to develop their understanding of their own selves and relationships. The teachers then exchanged reports on pupils' reactions, and these reports became in their turn stimulating resources for further learning. Details from Unesco Institute for Education, 2000 Hamburg 13, Feldbrunnenstrasse 70, Federal Republic of Germany.

'Urbanisation'

This is the first title in a new series of small books. The overall title is 'Probe', and the books consciously cover their topics from a global point of view. The series editor is James Henderson. The books are attractive and readable introductions to their subjects, likely to be very valuable for sixth formers and students. Details from Angus and Robertson, 2 Fisher St., London.

WCOTP

Volume xxii of Echo, the journal of the World Confederation of Organisations of the Teaching Profession, gives an account of the conference entitled 'Education for Peace' held in Nairobi last summer. It is concerned not only with the classroom but also with the whole ethos of a school, for example its rules and ways of making decisions, and with a country's pattern of educational provision. Steven M. Behrstock (editor), 5 chemin du Moulin, 1110 Morges, Switzerland.

World Affairs examining

'The British Government and International Affairs', by L. A. Smith and H. G. Macintosh, is an excellent review of appropriate methods of objective testing and is also, en passant so to speak, an interesting check-list of the main substantive facts in this area which pupils might be expected to know. Methuen Educational Ltd., 11 New Fetter Lane, London EC4P 4EE.

6. Meetings of teachers

In November 1973 the One World Trust sponsored two week-end consultations for teachers. The intention at each was to create a framework in which problems and possibilities relating to world studies could be considered and discussed in further detail. About 80 people were present altogether. This brief account, which draws at length on reactions which people jotted afterwards, tries to give a sense of how the week-ends went, and, more especially, to outline some of the main suggestions which were made for further attention.

"I expected, and got, the usual morale-boosting experience of meeting with other people with broadly similar concerns, working in a variety of contexts. It's always nice to be reassured that one isn't the only 'woolly-minded idealist' around. However in practice the week-end also demonstrated that idealistic educationalists are the **last** people who can sensibly be expected to agree amongst themselves."

Quite a number of people wrote along similar lines: pleasure in meeting others ("the warmest and friendliest conference I have been on", "very attractive, lively, human, committed group of people") was accompanied by feelings of frustration at not really getting anything very practical accomplished. Some of the concrete questions which people would have liked to deal with in greater detail are indicated in notes such as the following:

"There was more theorising than I hoped there would be, and less coming to terms with practical problems — the construction of syllabi, the consideration of time allowed in a school timetable, the problem of the less able — one faces in trying to develop a **workable** programme in an average school."

"There's a need for a detailed enquiry into the **place** of world studies in schools — where it fits into the actual curriculum. This would raise (a) definition tasks — the nature of world studies; (b) examination of structure of school curriculum; (c) consideration of strategies of innovation. In my opinion, a lot of goodwill and enthusiasm gets dispersed and lost because teachers neglect problems of this kind."

"I would have liked more emphasis on imaginative/'affective' approaches than we had — we seemed a little too hung up on rather antique textbook notions of materials."

"I felt uneasy about the highly moral, even religious, view of 'teaching for One World'. I thought that teaching values through an appreciation of people's culture was neglected in the group I attended. I felt that though this is a bitterly serious subject some sense of enjoyment through dance/festival ought to be stressed when material is used in a classroom situation."

A further recurring emphasis was that educators should start from 'where pupils are' (what one person referred to as 'the real world of the semi-literate, misanthropic adolescent') rather than, say, from grand ideals about 'one world'. In this respect certain dangers, though also certain hopes and positive recommendations, were signposted by comments such as these:

"Many One Worlders seem to hope that by ganging together we might find or invent formulae which the rest of mankind would immediately recognise as the new source of universal salvation. I fear their propaganda might secure superficial acceptance and underlying hypocrisy . . . Would it not be desirable, at any later conference, to exhibit and discuss in detail pupils' work reflecting their true knowledge and sentiments rather than the outpourings of teachers? If we knew more of pupils' developing minds and hearts in this sphere we should be in a better position to teach."

"In this whole discussion what is at stake more than all else is: the personal development of **this** group of youngsters and of **this** teacher. The sheer gaining of information can be largely sterile unless it is helping this process forward. . . . The roots of underdevelopment are in all of us and all are a microcosm of the 'three worlds' — all are in process of becoming."

On more practical possibilities, three main points are outlined in the quotations which follow: further sharing of information about possible resources, methods, syllabuses, etc; wider national representation at meetings of teachers; schools and colleges of education working in closer collaboration.

“Prepare lists of resources, addresses, methods of teaching, even specimen materials (where not otherwise available) on specific countries, themes or topics in teaching world studies, to become a kind of handbook for the **average ordinary** secondary school teacher on how to tackle, say, world population and food, or an African study, or the individual and the state (a comparative study), or the world in 2000 . . . Also possibly produce specimen courses for secondary schools and eventually an examination syllabus and prototype exams.”

“Another time could there not be a more international flavour — e.g. embassy representatives, ‘foreign’ teachers employed in this country, material used overseas, e.g. in U.S., Canada, and on the continent, and internationally orientated material, e.g. as used by Unesco etc, which might be a basis for source material with an international currency.”

“I was struck again by the gulf that exists between those in colleges and those in schools. You can feel very isolated in school and cut off from sources of information. Couldn’t colleges play a more active part in disseminating knowledge among the schools they use for teaching practice? Another thing people in colleges could do is work out simulation exercises and so on, and go into schools to carry them through. I realise goodwill would be needed on both sides, but I am sure that once teachers have seen how such things can be worked out, and how valuable they are for pupils, they would be far more prepared to have a go themselves.”

Finally, to conclude this brief medley of comments from and about teachers in conference with one another, here are some notes from someone who remarked that “encounter with people as people” had been for him the most

valuable aspect of the week-end. He went on graphically to name the conditions for such encounter, conditions which no doubt are important also in the day-to-day life of the school classroom.

“I am willing to be drawn into a new posture, a new attitude of mind (which your objectives include), only when I feel at ease and within a community. When I know that I can entrust myself to those around, and that their goals will probably be akin to mine, then I am willing to conjure new ideas with them and start to work a new life-style with them. Until then I am on watch, willing only to bandy clichés and let the wind blow my tongue about — which of course is futile.”

Such a comment highlights, amongst other things, certain crucial problems of curriculum development projects. The officers of such projects are sometimes (perhaps often) seen by teachers as engaged in a kind of marketing operation — developing and testing a ‘product’, ‘disseminating’ it, and trying to ‘overcome resistance’. This perception, of a centre/periphery relationship, which can at best be only mutually exploitative, may or may not be grounded in objective fact. But either way it runs counter to the very kind of relationship, between themselves and their pupils, which many teachers wish to establish in their classrooms. For in the latter instance the talk is of resource-based learning as distinct from teacher-based, of active enquiry rather than of passive listening, of neutrality as a style rather than directiveness, of groups or individuals as the focus rather than whole classes, of pupils not teachers responsible for the learning. Now what are the equivalents of such ideas and procedures in the relationship between people employed full-time by a curriculum project and people employed full-time in schools and colleges? That certainly seems to be quite a question. It’s being raised and aired along and between the lines of this edition of the World Studies Bulletin, but — wisely or unwisely, fortunately or alas, and as the reader has of course noticed — nothing much is yet being offered by way of conclusion.

7. An experimental exercise

In the teaching of world studies — as indeed, no doubt, in the teaching of every other subject — a recurring practical problem is that of balance: between simplicity and complexity, fact and feeling, confidence and concern, enjoyment and hard work. The tighter a teacher tries to draw such tensions the more he may reckon that the conventional teaching situation — one adult, 30 adolescents, one room, 90 minutes at most — is not a suitable or sensible place in which to operate. Here is a brief account of an attempt to use — though for one day only — an alternative pattern. The exercise involved two mixed-ability third-year classes in a comprehensive school — hence about 55 boys and girls in all, ages 13-14. Not counting breaks, the exercise lasted about five hours. The staffing was provided by five third-year college of education students, their tutor, two visitors with a concern for world studies, and a Humanities teacher at the school. And in addition there was a two-man TV unit from the college. The date was November 1973.

“I enjoyed myself very much on Tuesday and I learnt all about the world problems.” (Girl)

“On tuesday some stududents came to our school. In the morning they showed us some films on the world problems and on the size of our earth. After the break we came up to the large geography room. And for the rest of the day we lernt about the world problems we also lernt about filming and all the difficalys of it. We were spllit up into groups the groups reprasented the government polititions of other countrys.” (Girl)

“I thought that I had a very enjoyable day on tuesday, and I thought a lot of the system being used to teach us. I think it was a great help that the staff were so friendly and that we got along well together. To me, I would think that was extremely important, and I don't think it would have worked if we didn't get along.” (Boy)

“I learned a lot and now I see what a problem people like Edward Heath and Richard Nixon have to make everyone happy in their country. As I was on the government board of a developing country I see what a problem you have of getting independence and more freedom if you are under control of a larger and more powerful government. The day gave us a change, and a very exciting change at that in the way that it was different from anything I'd ever done before.” (Boy)

Such comments, written a few days after the event, give a general sense of the day's pattern, and — insofar as they can be taken at face-value — indicate that the organisers have grounds for cautious satisfaction. The day began, as mentioned, with some films. These included **Cosmic Zoom**, **Toys**, and **World**

Health. (Further details of these are to be found here on pages 8 and 9.) Amongst the advantages of such films in this context it seems worth mentioning the following: they provide a vivid panorama of complex and maybe horrifying events, and yet at the same time show that experience is manageable, that life is livable; they set a mood in which people intuitively recognise the usefulness of play and poetry, and of graphic simplification for the sake of understanding; not least, they are enough of a novelty (any way in most schools) to act as a kind of symbolic boundary — ‘today is going to be special.’

As a way of focussing their reactions, the pupils jotted down after each film the main images from it which remained in their mind's eye. After all four films had been shown they discussed these images with whoever was sitting next to them, and tried to pare down their lists to just four really memorable images. The scraps of paper which each pair then handed in strike a note of unremitting gloom: “pullitition, vaxanating illness, space land, destruction”; “planets moving away, war and man on fire, bulldozer knocking down trees, poor thin Indian people”; “the fortunate and unfortunate, people die or have no homes, cant do anything alone, nobody cared.” It all sounds very grim. The pupils nevertheless seemed reasonably eager and happy as they moved on to the next stage of the day, a simulation exercise.

The simulation involved six groups: three developing countries; a colonial power; a team of United Nations mediators; and the worlds' mass media, equipped with TV and tape recorders. It referred to 30 years of history, from 1951 to 1981. In the course of the exercise the developing countries fought for and

gained their independence, and planned the economic and social patterns of their societies. Each pupil had a sheaf of papers intended to be helpful for the decision-making. And each of the six groups had an adult adviser.

Here are two descriptions, written by pupils themselves, of aspects of the discussion. Such descriptions provide, amongst other things, a vivid reminder of what a third-year mixed-ability class is actually like — warts and all. They are likely to confirm the fears of critics who consider that simulation exercises serve primarily to reinforce ignorance and prejudice. But they give also a sense of breathless animation and lively interest, of kinds which some teachers, at least, would consider to be valuable prerequisites for learning.

“1951 was about a colouneal farmer that one day he beats one of his native servants for disobedience and the servant dies from his wound because the farmer through he one not working a nouh. So the farmer is brought to trial for manslaughter so are coutry Thuka we said we are going to branded in him in left ear so we would right about it in the newspaper so people would look out for it and when done it to enny of his another servant we would do it do the right ear . . .” (Girl)

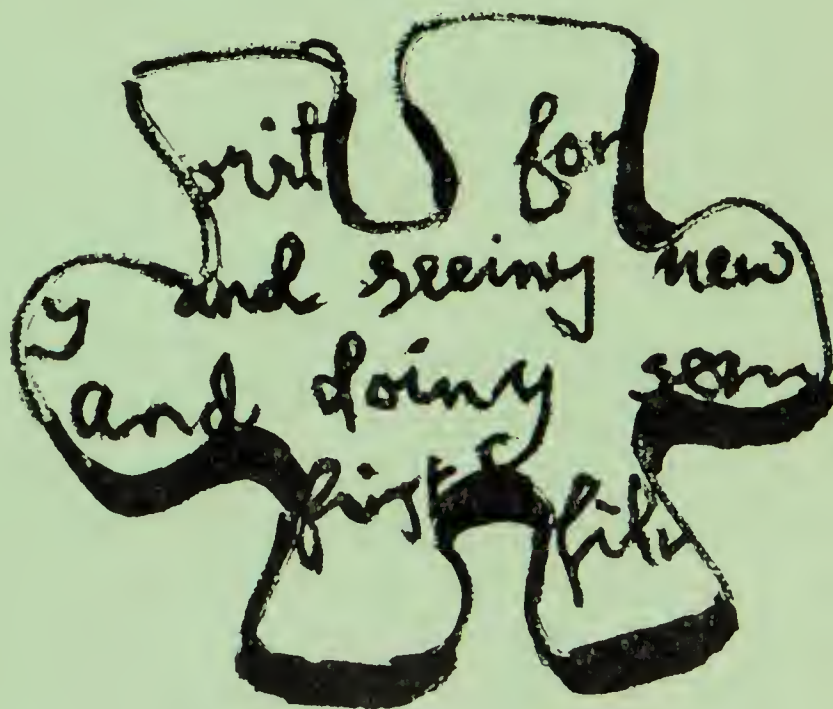
“We was on about schools and that about how much work we should do. like we should do maths and Science, Reading and things like that. But we should not do French and English and cooking and Art. At home mums could tell us how to do cooking and Art we could Just pick up. well us for French we don’t need French because we would not go over there much would we. as for English we don’t no. I think yes “but others think no. and we were thinking if we could get paid for the school work we do.” (Girl)

Indeed, simulation exercises may pose more problems than they begin to solve, and may not be worth all the time and trouble they involve. But amongst the possible benefits claimed for them it seems worth mentioning here the following: they give participants a sense that reality is changeable — that social

reality is man-made, and that each individual human being has power to change his own perceptions and interpretations; they give an optimum balance between direction and freedom, such that participants take responsibility for their own learning; they give a sense of complicated wholes, but without bewildering or distressing.

Be that as it all may, this brief account closes by returning to the real world of many classrooms. Here is a complete description of the day, as written by one of the boys. Is it yet another indication that basic verbal skills are vastly more important, for some pupils, than ‘world studies’, and that films and simulations are in comparison mere frothy fun? Or, on the contrary, that even the so-called ‘least able’ can be helped to make sense of complex problems? The issue can certainly not be decided just here. Nor, with entire confidence, can all the words in the piece which follows be glossed: but ‘ouder peon’, is probably ‘ordinary person’, ‘voriting’ is probably ‘voting’, and ‘dising’ is probably ‘decision’.

“I never thout that I would be on TV, or on a fiml I liked the fimls a they rilly told you how people are in the wold. and all the people were kind to you, and not to boverd about whot you did, it was fun becouse you wernt a ouder peon insed, you was runing a coutery and voriting for your coutery and seeing new people and doing someing and the first fimls was”



for further information

simulation exercise

Papers relating to the experimental simulation exercise, referred to here on pages 14 and 15, can be obtained from the One World Trust, 37 Parliament Street, London SW1.

discussion papers

In addition, there are a number of discussion papers relating to world studies, similarly available free of charge to anyone who would like to have copies. These include: 'To explain the other to myself', a preliminary (and general) discussion of content and methods; 'And the desert shall rejoice', a simulation exercise about educational planning; 'Together', a series of readings on relations between rich and poor countries; 'Notes on possible aims', a questionnaire similar to the one printed here, with further notes.

world studies bulletin

This bulletin appears four times a year, and is normally bound within the journal 'New Era'. Subscription details are given on page 11.

future plans

Future plans of the World Studies Project include further week-end workshops and meetings for teachers, each geared to a particular topic or concern; an experimental scheme whereby similar activities (for example some of the films and practical exercises referred to here on pages 6 to 9) are tried out in various schools throughout the world; and a further special edition of this bulletin, on the specific subject of GCE and CSE exam syllabuses.

transnational experiment

The scheme is to involve 24 teachers from the U.K. and 24 teachers in schools overseas. It is being planned at a series of week-end meetings in summer 1974, and is to take place in autumn 1974. The teachers will vary in their academic subjects, the standards and back-

grounds of their classes, their own styles of teaching, the kinds of overall society in which they are operating. And they will no doubt vary in the degree of their participation. From the pupils' point of view the scheme will offer an opportunity to develop insight and understanding in four separate but inter-related areas:

- 1) The pupil's own self and relationships, the locality in which he lives, the pattern of his own life-style, his hopes and expectations for the future;
- 2) The pupil's sense of the international world, as mediated to him in certain particular forms: some short expressive films; a set of cartoons; a set of slides; some posters; some questionnaires; some case-studies;
- 3) The pupil's sense of the life-styles and relationships of 'ordinary' people in other parts of the world;
- 4) The pupil's sense of how people in other parts of the world see international events and processes.

The hope is that it is indeed sensible to interweave these four separate elements, and that an eventual report on the scheme will: contain quite a number of useful practical teaching ideas; provide concrete illustrations for further theoretical discussion of the place and aims of world studies; offer helpful recommendations for similar, larger-scale, experiments in the future.

committee

The members of the committee directing the World Studies Project are: Mrs Shirley Williams, M.P. (chairman); Dr James Henderson (vice-chairman); Mr Patrick Armstrong; Mrs Harriet Chetwynd; Mr David Johnston; Dame Margaret Miles; Mr Ernest Millington; Sir John Tilney; Mr Geoffrey Williams. This committee was in its turn appointed by the Educational Advisory Committee, which has some 70 members representing a variety of educational interests, and which was formed by the Parliamentary Group for World Government at Westminster.

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1. 'POLITICAL ANIMAL'
TRAINING
2. STUDYING CONTEMPORARY
SOCIETY
3. BLUNT ADVICE
4. THE SEARCH FOR
WHOLENESS
5. REVIEWS



LOOKING AT THE ROOTS



1. 'Political animal' training

A. ARE WE SELF-GOVERNING?

(Perhaps we neglect too much that man, in Aristotle's phrase, is a "political animal". Changes in the political life of our country or in its relationship with others may force us to re-consider political education. Britain's entry into the Common Market, for example, has set off a live interest in European Studies. The achievement of self-government by Papua New Guinea also faced its people with a need for political training. The Director of Education, Mr A. Tololo, sent the following suggestions to teachers, so that they and their students might play "an active role in community education". How are each of us in our different countries, facing this unending problem?)

1. Teachers should find out what self-government means.

You can do this by

- (a) reading newspapers
- (b) listening to news broadcasts
- (c) holding staff meetings to discuss the matter
- (d) contacting the District Government Liaison Officer (he will be able to give you information — posters, pamphlets, notes etc.)

You must fully understand the subject yourself before you teach it to others otherwise you will confuse them.

2. Have one or a number of lessons to explain to your students what self-government is.
3. Get your students to discuss and debate such subjects as:-
 - (a) What people in my area think self-government is — Are they right or wrong?
 - (b) Is self-government good for a country?
 - (c) What is the difference between self-government and independence?
4. Encourage your students to talk about these things when they go back to the village.
5. Take every opportunity yourself to explain self-government to people living

near the school, to Parents and Citizens groups or Boards of Management.

One important point for teachers to explain is that self-government will not happen on one day. It is not an **event**, it is a **process** that has been going on for a long time. It is the gradual handing over of final responsibility for the running of more and more parts of the government of the country. . . .

B. 'STYLE OF POLITICAL LIFE'

(Here are proposals for a political science syllabus for senior students in school. It would be seen to have a value not just for future specialists, but for all students, and would last 10 weeks.)

Misunderstandings at all levels on the international scene are due to the fact that political science is taught or learnt as a series of different ideologies equated with good and bad. Whereas at the core of political life lies something different. This is best expressed by the words, 'Style of Political Life'.

This 'Style of Political Life' is made up partly of important ideas, partly of the mechanisms of the assembly or controlling body, and partly of certain national idiosyncrasies and particular personalities. General de Gaulle, for example, who epitomized French fervour, installed a new mechanism in France, the 5th Republic, informed by 'Gaullist' ideas. Roughly speaking these ideas were 'France' before political factions; the mechanism was to subordinate the National Assembly to a powerful executive; and the idiosyncrasies were the experience of the latin temperament of the French under the 3rd and 4th Republics. The Style of Political Life as installed in France today then, is the result of Gaullist ideas, a new mechanism for parliament and the French temperament.

An equally interesting case is to be found in Germany comparing the Weimar Republic with West German democracy today. Something in the style of political life has changed in Germany. The sum total of national charac-

teristics, mechanism and ideas is not the same today as it was under the Weimar Republic. In Britain the style has altered also and in Russia the slight alteration in the style of political life since the death of Stalin has had important consequences.

It is very important that an International School should be created to sympathize with countries and to understand them, their ideas, their constitutional mechanisms and their national habits. But there is another reason. This is to try to appreciate that how well any country is run will depend on the style of political life in that country in the next forty or fifty years and students in this school will probably have a smaller or greater influence on this. This style of political life has a generative effect — something which acts slowly — on each country; and its implications are enormous both inside the country and at the international level.

In the School a short history of the Constitution with its political life, followed by a description of the style of carrying on political life today, will lead to a certain forecast for the future. As Mr Heath said about the Common Market, "We are going to make history instead of just letting it happen". No country is perfect and every country is slowly developing its style of political life with the implications that entails. Most countries have their own peculiar needs, for instance, a vigorous National Assembly is probably a need in Czechoslovakia and indeed there was such an Assembly in that country in 1968.

Why could not all this be done in a University instead, on the lines of the ten week course which follows?

There is an answer to this. Put quite simply, students on a three year University course will tend to absorb an excellent education in, say, Philosophy, Politics and Economics and get their minds round a number of ingenious ideas. This is good. It does however, tend to reduce pertinent material in a sea of knowledge. The advantage of this course is to present a sharply defined overall picture of the essentials of political life and its implications

in a dynamic sense. What is moving forwards and what is static? Later other courses can be built on this.

The course will last for ten weeks. Each week a different country or organisation will be treated, first in lectures, then in essays and then in discussion and debates, in the following order:-

1st Week A.

Ancient Greece. Various Styles of Political life.

2nd Week B.

The History of Parliament and Political life in Britain.

3rd Week C.

Political life in Russia.

4th Week D.

The French Assembly since the Revolution and Political life in France.

5th Week E.

The United States. An outline of History of American Political life and American Political life today.

6th Week F.

The History and Political life of Czechoslovakia and Yugoslavia.

7th Week G.

Political life in Europe and the Common Market.

8th Week H.

Political life in the United Nations.
(Optional)

9th Week

Visits to buildings and institutions of Historic and Political interest.

10th Week

Examination in Political life and its development.

C. W. KAY

(Dip. des Sciences Politiques de l'Université de Grenoble)

C. RE-TRAINING FOR EUROPE

(As already mentioned, political changes make new courses necessary. The following proposals for European Studies at the senior end of a secondary school were drawn up by a group of teachers, under the chairmanship of Mr S. Ellis, who met regularly at the Dacorum Teachers Centre, Hemel Hempstead, Hertfordshire. A number of proposals in this field are emerging in different parts of the country, and teachers have often seized the opportunity to introduce exciting new ideas and content. How far will teachers need to go on courses themselves to enable them to handle such proposals at strength?)

Common Core Syllabus

The group felt that there was much to commend a Symposia approach. After preparatory study within the school, students would have the chance to attend a Symposium at a school every few weeks. The Symposium would take the form of a short lecture followed by a discussion on the theme.

Section 1 — Language

Each student will be expected to attain at least an elementary grasp of one European language to enable him to cope with the everyday situations which face a tourist in Europe.

Therefore practice will be given in conversation, filling in forms and comprehending simple notices.

Where possible every effort will be made to help students achieve success beyond this level.

Section 2 — The European Past

- Theme a) Unifying factors of the past (Greeks, Romans, Catholic Europe, Holy Roman Empire).
- b) Divisive factors of the past (Nationalism, Renaissance and Reformation, outgoing Europe and Empire).
- c) Both factors illustrated in various areas, eg Music, Art, Architecture, Astronomy, Science, Fashion, Literature, Drama etc.
- d) 20th Century Europe — World War I and II.
- e) Europe since 1945 (as introduction to Europe Today), eg communications (radio, TV, film, flight), Communism and Capitalism, EEC, EFTA, Cominform.

Section 3 — Europe Today

Theme a) From the UK viewpoint.

- b) Another country — Belgium border areas.
- c) Czechoslovakia.
- d) Resources — their use and misuse, eg N. Sea Gas and Oil, Power supply, Fishing, Agriculture, Pollution etc.
- e) European life style — Art, Architecture, Sculpture Town Planning, Furnishings etc.

Section 4 — The Future

Study of such areas as:-

- a) All previous attempts to unite by conquest or agreement have failed. Why? and say, if you had ultimate control in Europe, what steps you would take.
- b) Why have artificial languages failed, eg Esperanto?
- c) How have the creative arts reflected turmoil in 20th Century Europe and what indications are there that we might be moving towards a united Europe?
- d) How far is a united Europe essential to the conservation of Europe's natural resources?

TEACHING ABOUT EUROPE

Teaching about Europe will be published three times a year at 50p per copy (postage and packing inclusive). Members of the Schools Information Unit of the Sussex University Centre for Contemporary European Studies will automatically receive the Journal as part of the combined subscription of £3.50 per year. Further information about the unit, as well as how to obtain the journal regularly, can be obtained by writing to:

The University of Sussex,
Centre for Contemporary European Studies
BRIGHTON BN1 9RF
Sussex.

2. Studying contemporary society

(Previous issues of the Bulletin — Nos. 16 and 22 — described a course on the Third World at Balls Park College of Education, Hertford, England. This was in fact only one component of their more wide-ranging course on contemporary society, which has been a feature of the college since its start soon after the Second World War. Recently, a new option — the Finite World has been added to the three already available for students. This seems an appropriate moment to look again at the course. The following is the statement given to the students showing them the questions raised in each area, and the tasks asked of them. Which one would you have chosen?)

A. MAN AND THE ARTS

“**We** create the world around us” (J. Z. Young.)

We seem to react to the arts in a limited number of ways:

“No man who understands the past can be pessimistic about the present.”

“Arts aren’t for the likes of me.”

“I know what I like, but of course it probably isn’t what I **ought** to like.”

“I couldn’t care less what I **ought** to like, I’m doing ‘my own thing’.”

“I just don’t understand all this business about classical art/music/literature. (I wish I did.)”

“Of course I only listen to Radio 3. I cannot bear all that rubbish that is put out on other programmes.”

“We always enjoy Mozart/Dickens/Rembrandt, but all this new stuff. . . .”

“I enjoy reading poetry, listening to music, looking at paintings.”

“Compelled to face reality in all its senselessness.”

(Martin Esslin)

Do you recognise yourself in any or some of these? Why do we react like this? Is it because we have become brainwashed on the so-called function of the arts so that we confuse **Culture** with culture? What do we call ‘the arts’? How do they help us to be aware of ‘my neighbour’?

What is the role the arts play in society, and in individual lives? Do they reflect society’s

moods, insights, tensions, etc., or do they form them? Are there themes and patterns which recur or emerge in the contemporary arts:

communication — alienation — man’s search for identity — individuals versus mass — war — death — love — work?

Part of the course will be concerned with a general consideration of these questions by means of lectures and discussions. In the Autumn Term this will be followed, firstly, by an opportunity for each student to spend some time working on a special area of interest related either to literature, the theatre, music or art and architecture; secondly, by a sharing of insights gained through a reading of papers and their discussion in seminar groups. Such papers can form part of the course assessment; tapes, film slides, etc., may well form a vital part of such papers. Specialist lecturers will guide work.

B. ATTITUDES

We all have attitudes: to our parents, euthanasia, pre-marital sex, coloured immigrants, Mr Heath (or Mr Wilson), streaming in schools, Women’s Lib. They are part of our personality, our upbringing, our social environment: they reflect the way we, as individuals or members of a group, see the world and therefore react to it and to other people. They are fairly consistent and enduring, some held with reason and some more with emotion: we don’t change them easily.

What factors influence the way we form and hold to our particular attitudes and beliefs? How much is due to differences of personality and temperament, how much to social environment? How much consistency is there between our attitudes and the way we actually behave. How do we seek to persuade others to change their attitudes and why is this so difficult? How and in what areas are attitudes changing in our changing society?

This study of attitudes will provide a perspective for the more general study of contemporary society. Three particular emphases will be used: the influence of the mass media, the language of opinion, the nature of conflict in attitudes. These will be brought to bear on a range of issues. The first section (Summer Term) of course will apply these centres of inquiry to current attitudes towards the role of women in society. In the second part of the course (Autumn Term) we shall move to general sessions related to particular topics which throw light on the above questions while individual research topics will be chosen by those involved in the course which may either relate to one of the above special areas or range across them.

As a part of the course it is hoped to look briefly at the techniques for measuring attitudes, and opportunities will arise in individual research for the use of these techniques.

C. THE THIRD WORLD

"I sit on a man's back, choking him and making him carry me. Yet assure myself and others that I am sorry for him and wish to lighten his load by all means possible — except by getting off his back."

LEO TOLSTOY

"We are living in a world whose material resources are distributed so unjustly that one third of its population worries about whether to buy a second car or about the problems of overweight while the other two thirds cannot be sure where the next meal is coming from."

This course is no less than a study of two thirds of the world's contemporary society — both the problem of poverty, and the social and cultural diversity of the Third World. It will begin with lectures, film, reading and an exhibition, providing stimuli for a deeper understanding of world problems. The solution to these problems is more than the application of economic theory — it must begin with an understanding by us of societies different from our own.

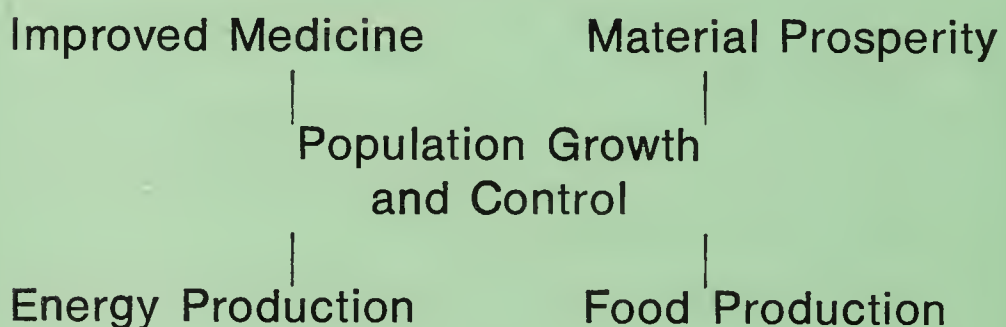
The course is designed to allow maximum freedom of student choice in the selection of options related to the Third World for study in small groups. These options will be arranged under broad study areas to facilitate 'mini-block' courses for films, discussions, etc. In addition, all students will attend a series of 'core' lectures on important aspects of the Third World. A final session will be on the Third World in schools.

Assessment will be by means of a Third World File showing in detail, and with evidence of individual involvement, the work of the study-groups, plus critical notes on lectures and reading.

D. THE FINITE WORLD

Man is increasingly developing his scientific and technological skills. Increasingly he appears to control the present and the future. Is this an illusion? Are we the masters or the slaves of all that Science has given us?

This course will be centred on five interwoven themes:



Each student will be expected to take part in some practical project, supported in his work by lectures and the analysis of relevant provided data. The core of the course lies in a critical evaluation of the possible gains and losses for society as these arise through the increasing application of scientific and technological developments.

The main assignment will be some piece of work relating to the theme of population growth and control, together with an account based on ONE of the other themes linked to the central concept.

Staff of Balls Park College, Hertford

3. Blunt advice

A. DRUGS: PITFALLS TO BE AVOIDED

(Everybody interested in World Studies would do well to take out a subscription for the UNESCO **Courier**. This monthly journal is both well illustrated and vividly written. It has wide interests across the arts, sciences and general human problems. Often giving space to the riches of the past, it is also aware of the needs of the present. The current issue looks at the problems of mental and physical handicap. As one sample of its good sense, here is a quotation from its issue on drugs, in May 1973. It is from the article by George Birdwood, which was originally published in 'Drugs and Society' — No. 4, Vol. 1, 1972, Macmillan, London).

In my experience, the majority of teenagers are by no means uncritically pro-drugs, unless we make the mistake of pushing them into that defiant posture. It is an easy mistake to make. But it is equally easy, on the lines I have tried to outline, to reach their idealism and their concern for others.

At worst, I believe that this approach can do no harm, but there are a number of pitfalls to be avoided.

1. In particular, I believe that we should not use films or TV in schools, since these are emotive media likely to play on a teenager's emotional instability, unless they are accompanied by well-informed discussion.
2. It is very unwise to put on star-turns by outsiders, which may generate excessive curiosity and interest.
3. Do not say 'don't' in an authoritarian fashion, for teenagers are naturally rebellious, and your prohibitions may act as a dare.
4. Do not stress the dangers of drugs, because taking risks is normal among adolescents. In any case, they will feel that the dangers 'can't happen to me'.
5. Do not give adolescents sets of factual instructions about drugs, their uses, effects, sizes, colours, which invite experimentation.
6. Do not let ex-addicts tell teenagers about their experiences, because this may attract

more than it deters. It may also misleadingly suggest that they too could always kick the habit should they get hooked.

7. Do not give a highly complex recital of facts about drugs and their abuse and then leave teenagers to make up their own minds. The available data would need a computer to sort out, even if all the 'facts' were true.
8. And finally, do not make the addict's mistake of elevating drugs to a position of supreme importance; it is surely better to play them down as a very poor substitute for active involvement in real life.

DR GEORGE BIRDWOOD

B. THE THIRD WORLD IS NOT A BEGGING BOWL

(To any British teacher concerned with the problems of the Third World, one of the most valuable organisations is the Voluntary Committee on Overseas Aid and Development, Parnell House, 25 Wilton Road, London SW1. Its much praised folder of materials, **The Development Puzzle**, will soon be appearing in a new edition, and among its recent publications have been slide-sets of living conditions in different parts of the world. Here is some direct comment from Nance Lui Fyson, the Schools Officer of its Education Unit, who has been a contributor before to the Bulletin.)

Dear Sir/Madam,
I would like to help the starving people very much. But I do not live anywhere near them. We know how sad and thin they are, with no food at all. And they hardly have any clothes to put on. You can see their ribs. I think our country should send as much food and clothes as possible. I feel sorry for the people who starve day and night without food, and would like to help if you could tell me how.
Yours sincerely,

.....

That's a thoughtful example of the many letters kids send to VCOAD each year. They usually just ask for lots of pictures on the world's poor to make their project a big success. ("You sent Bernadette Haworth a lot of things and she was very grateful.")

Most of the letters are quite routine ("I am in a group of 12 children doing a project on bread and wheat") — but some show a bit more feeling ("every time I feel hungry it makes me wonder what it would be like to be starving"). The worry is that a lot of nostalgia takes the place of teaching kids the facts of life.

An unfortunate start for most school projects seems to be the words used. Projects on the under-privileged, the underdeveloped, and backward countries seem loaded before they begin. And what teacher missed seeing the implications of calling a project the colour problem? It's little wonder that so many letters from kids reek of innocent arrogance. . . .

"I also hope to show how teachers are sent out to educate the farmers in cultivating their land. . . ."

One letter described a project on humanity and underdeveloped countries (an interesting distinction to foster in young minds).

Children are being led to see the issues in terms of what is being done for the poor ("I would be most grateful for information on what steps you are doing to try to keep the population down and the steps you are taking to help feed the people of poor countries . . ."). The VCOAD agencies and many other agencies are doing useful work overseas — but it does seem a mistake to only mention this and not to emphasize how very much more people overseas are doing for themselves. After all, the Indian government was the first government in the world to establish a national family planning association — but how many children learn that?

Pupils are also not being told what is done to the poor which keeps them poor. One letter asked for information on the undevelopment of Mexico but this was an innocent mix-up of words (like letters asking about the effluent countries). It's a bit misleading to cover the good deeds of the rich without giving equal time to the other side of the story.

Caring and sharing are noble ideals — but

there is a sinister side to the patronizing attitudes such projects can foster. The touching concern of a young child ("we know how thin and sad they are") all too often develops into a view of the Third World as a begging bowl — and immigrants in Britain as a liability.

Projects which probably have the most value are those which start with preconceived notions and shake these up. If the word Africa means only jungles and monkeys to a class they need to see slides, pictures and films showing cities in Africa, traffic, modern buildings and black people doing all manner of professional skilled, and unskilled work. Too often caring and sharing projects simply reinforce whatever preconceptions young people in this country already hold about other races and cultures. These preconceptions are not only usually very limited, they are often incorrect.

How many teachers have themselves faced the fact that the world is a finite pie? (The United States with only 6 per cent of the world's people, can consume more than 30 per cent of the world's known resources only because most people in the world consume so much less.)

And let us not suggest to children that our tossing bits of meringue towards those without much pie is a long-term solution to the problem. The carve-up is in our favour. If we are really concerned about those starving people, let us be serious about changing the structures which continue to help them to starve. Issues of trading policies are complex — but even very young children have a sense of justice and fair play. Let us at least suggest a model of the world which bears some relevance to late twentieth-century realities.

NANCE LUI FYSON

This article first appeared in the **Times Educational Supplement** in May, 1973, and is reproduced here by permission.

4. The search for wholeness

A. WHAT IS A WORLD COLLEGE?

(Few concerns of man are more basic, and more unending than his search for wholeness. Here are two contributions to the discussion. The first comes from the **Journal of World Education** — the quarterly publication of the Association of World Colleges and Universities. It was sent by Swami Nityaswarupananda in response to a previous article which claimed that “it is inevitable that schools become ‘world’ as we develop into a world community”. Mr Nityaswarupananda questioned whether such things as student exchanges, and world-orientated texts, however desirable, would necessarily achieve this. He went on:)

Something more than allegiance to sovereign nationalism has to be overcome. All such deeply ingrained attitudes have to be overcome, attitudes that result in fragmentation because they spring from fragmentation. Man is now a fragmented being, believing that he stands in some way separate from nature around him, separate from his fellows. He sees himself as primarily a physical being with the duty to protect himself, if necessary, and usually at the expense of other physical beings.

Wholeness, which alone can provide the foundation of the global viewpoint, must spring from wholeness. Man must learn to see himself and his universe as a whole, a whole with infinite valid parts, each one unique and with a significant role to play, each one interdependent with the others.

The universe, like a circle, has a centre from which radiate outgoing expressions, taking form in all levels of existence — the physical, the mental, the moral, the intellectual. The sages and seers taught that the centre of the universe lies within the soul, the spirit of man. Wholeness can be found in the human spirit, that common ground where all the radii meet. Nations, peoples, cultures, religions, schools of thought, creeds, and classes, all may be seen as radii, diverging; and all may be seen, too, as outward expressions of their common ground, the spirit of man. Viewed as divergent, they create fragmentation and the evils that flow from it; viewed as expressions of the spirit of man, they create wholeness and the healing love that flows from it. The change of

attitude that is called for today is the attitude that see not fragmentation, but wholeness.

The foundation of education for the global viewpoint will, therefore, be the study of the spirit of man, scientifically expressed by granting validity to all the varied forms of human thought, which thus become fields of study.

What is a world college? Any educational institution that, consciously taking its stand upon man’s spiritual wholeness, his common ground, contributes to this study — that is a world college.

SWAMI NITYASWARUPANANDA

(Mr Nityaswarupananda is secretary to the Ramakrishna Mission, Institute of Culture, Calcutta. You might like to send your views on his ideas to the editor of the *Journal of World Education*, 3 Harbor Hill Drive, Huntington, NY 11743, USA. The subscription is \$50 a year.)

B. HUMANITIES AND THE WHOLE MAN

(We have received a stimulating book for review **The Humanities and Humanistic Education** by James L. Jarrett of the University of California, and published by Addison-Wesley of Massachusetts. Some of the ideas arose from discussions with his students — and the book could be used in a college course — but it has a value for any thinking person. Reflective, honest and sensitive, it covers a wide range: after three chapters of historical review, the book concentrates on crucial definitions, such as the relationship of the sciences to the humanities. Further chapters discuss teaching, curricular and learning aspects. Finally, Professor Jarrett concentrates on “the humanities and the whole man”, from which this quotation is taken:)

“... the person best able to be creative, most adventuresome, most delighted with the immense range of human experience is precisely the person who is most distinctively and uniquely himself.

“ ‘To be that self which one truly is’. Kierkegaard’s great words, echoed and elaborated in our day by Carl Rogers, who has written repeatedly of what it is like to be ‘living in the good life . . .’ ‘To be part of this process means that one is involved in the frequently

frightening and frequently satisfying experience of a more sensitive living, with greater range, greater variety, greater richness'. Such a person can be trusted, can trust himself, to make decisions about life simply because he is whole, autonomous, integrated.

"So to say is not, however, to separate off the single individual, no matter how glorious, from mankind. For, as Buber has taught us, hate is a relationship that can exist only between partial beings, but mutual love is necessarily between whole beings. Even short of love, the recognition of another person as a subject, a 'Thou', proceeds from the whole being:

"The primary word **I-Thou** can only be spoken with the whole being.

"The primary word **I-IT** can never be spoken with the whole being.

"The helping of a student to achieve such wholeness, and thus to be put into human relationship with human being is the ultimate mission of the teacher. It is a great lot to ask of a teacher, that he become equal to this task. William Arrowsmith has said what the student wants now is models of committed integrity, as whole as they can be in a time of fragmented men, and pertinent to the anguish of existence in a hard time.

"And more and more teachers are asking how they can become this, which is to say, themselves. This is our hope and our justification: that we can so ask."

JAMES L. JARRET
(University of California)

TELEVISION AND WORLD AFFAIRS TEACHING IN SCHOOLS

This is an interesting report of the 9th Atlantic Study Conference on Education organised at Bordeaux by the Atlantic Information Centre for Teachers. Its forty pages condense important contributions from an international cast of speakers. Obtainable from Atlantic Educational Publications, Abbey House, 8 Vic-

toria Street, London SW1, who can also supply further information about the centre's work and publications.

CENTRE FOR CONTEMPORARY EUROPEAN STUDIES: CURRICULUM DEVELOPMENT SERIES

This centre, which runs a Schools Information Unit, has launched a useful Curriculum Development Series. They are cyclostyled, with card covers, and vary in length from 12 to 25 pages. The first few published are:

1. **Integrating the curriculum — an approach through European Studies** by Roger Clay and David Sellick.
2. **Resources and resource collection** by Keith Gordon, John Robards and Frank Knowles.
3. **Languages/European studies — first degree courses** by Eileen Daffern.
4. **Sixth Form European Studies** by Margaret Potton.

Concisely and helpfully, these booklets link European studies with several vital growth points in contemporary British education. It would be interesting to know the response of teachers in other European countries to the proposals made.

WHY NOT WRITE?

Contributors to the World Studies Bulletin would welcome people to write to them and discuss their views. If no address is shown, letters can always be sent via the editor, whose details appear on the front page.

One contributor who would particularly welcome such an interchange of ideas is Mr C. W. Kay. (See pages 2/3). Readers may remember an interesting letter of his which was published in Bulletin No. 11 in 1972. His address is: c/o Mme Troussier, 31 Rue de la Gare, 38 Gieres, France.

5. Reviews

“PEOPLE OF THE WORLD” — SERIES

SOVIET UNION by Larry Cuban/Eugene Dunlop

INDIA by Larry Cuban/Sandra Hinely/Ralph Mitchell

KENYA by Larry Cuban/Edward W. Soja

JAPAN by Larry Cuban/Miriam Greenblatt

MEXICO by Larry Cuban/E. H. McCleary

Published in both the USA and the UK by SCOTT FORESMAN SPECTRA PROGRAM. 136 pages each.

Four things can be said at once about this series, and one guesses that each point **will** be welcomed by many teachers. First, each enquiry is structured round key and hence comparable aspects of any society: the setting workers, family and education, religion, government and conflict (together with a final section giving ‘close-up of people’). Secondly, the main part of the text consists of extracts from different sources, such as novels, travel accounts, journals, autobiographies. Sometimes these are adapted and abridged. Thirdly, each book is profusely illustrated. Each opens with a richly coloured series of pictures about ceremonies, festivals or amusements. The main text is enlivened both by good black and white photographs as well as by specially drawn illustrations. And there are very clear maps both in the text and on the end papers. Fourthly — and lastly — these books have a generous page size (21.5cm x 23.5cm), with wide margins, clear type, and everywhere point to a skilled production team. In other words, their ideas structure fits them for lively social studies work, their source materials for open-ended enquiry, and their format for pleasurable reading.

And yet one has reservations, on the one hand these books contain trip wires which may well impede the learning experience they could otherwise provide. Potentially ‘open-minded’,

the end-of-section questions are often only simple comprehension ones, and their simplicity is sometimes in contrast to the sophistication of the extract. Even more disturbing are some extracts themselves, as too many of them are by outsiders to the country concerned — sometimes after brief visits. Even however, when they are by outsiders such as Alexander Werth (Soviet Union) or Oscar Lewis (Mexico) or Elizabeth Gray Vining (Japan) who have more long-term or distinctive experience, it would have been useful to have had some introductory note on how they gained their knowledge, so that students can be in a better position to judge the validity of each extract as evidence, and also gain a sense of the different kind of insights one can gain, for example, from the novelist and from the anthropologist, from a member of a culture and from an outside observer.

On the other hand — to quote an advert for a Sunday newspaper — one questions whether “all real life is here”. If that paper excelled in the sordid, it is arguable that these books evade the darker side of life and come at times dangerously near to a travel brochure jauntiness. Ironically, their very skill in format — glossy colour pictures etc — set off this doubt. Yet there are also more substantial reasons for it. ‘Mexico’ for example, uses extracts from Oscar Lewis, but not those showing the brutalities of urban poverty, ‘Soviet Union’ mentions ‘restrictions on people’, but there are no extracts from Pasternak, or Solzhenitsyn or others who have suffered under the regime. Again, to devote a section in each book to ‘religion’ (rather than to ‘beliefs and values’) often leads to a description of past traditions rather than present uncertainties.

But these doubts should not stop teachers using these books. Their potential is very great — one cannot think of alternative books that are so wide-ranging or attractive — but they must be loosened from their own restraints and complemented with other material.

THE STORY OF INDIA by Seymour H. Ferish. Published by McCormick-Mathers, Ohio, USA. 188 pages.

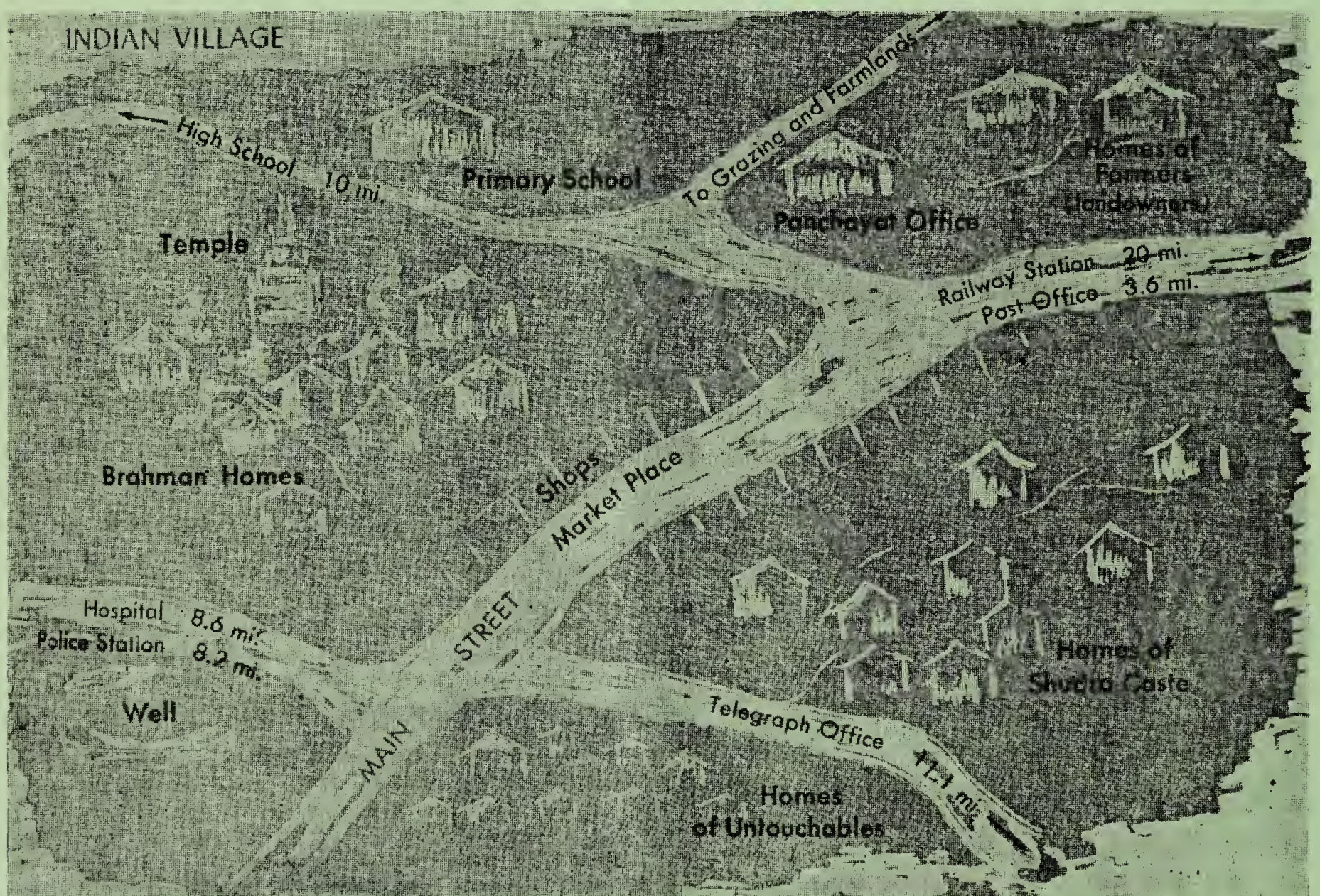
This bulletin has looked at a number of books on India for young people over recent years. There was Miss C. Waterlow's 'India' in the 'World in Transformation' series (Ginn and Co.) — see the general review in WSB (No. 21).

Recently the three, thirty-four page booklets on India by Evan Charlton in the 'Making of World History' series (Macmillan Education Ltd.) were noted in WSB (No. 29). Lastly there is Larry Cuban's 'India' in the 'People of the World' series (Scott Foresman Spectra Program) reviewed above. All three books, it will be seen, are one of a series, which could support a wide-ranging course.

So too is this book, which belongs to this publishers 'Global Culture Series'. Setting it alongside the other three examples, it can be regarded as both the simplest and the most ambitious. It is the most ambitious in that it covers the whole range of Indian life, culture and history. It is the simplest, both in its direct language, larger type-face, use of frequent sub-headings, chapter summaries, diagrams and other useful aids. Less well-handled, the mix might have proved unfortunate. Luckily, Mr Seymour Ferish is the Education Director of the Asia Society, New York City, and deeply concerned that this part of the world should be respected and understood.

Below is one of the many diagrams in Mr Ferish's book.

INDIAN VILLAGE



EUROPE 1945-1970

by Charlotte Waterlow and Archibald Evans, Methuen Educational. Hardback £3.50, Paper £1.95.

This book provides a useful account of the major political, economic and social developments in Europe, including the Soviet Union, since the Second World War. It deals with the post-war settlement and the Cold War in Europe, and with internal developments in all European countries, from the smallest (Malta) to the largest (the Soviet Union), excepting Britain and Eire. It describes the movements for Western and Eastern European unification and Europe's relations with the superpowers and with the developing countries after decolonisation. Special chapters are devoted to economic and social affairs. The book is intended for the general reader, as well as for sixth form and college students. Running to over 300 pages, it includes maps, lists and tables and an index, but alas no bibliography beyond the references at the end of each chapter.

Anyone looking for a brief, clear idea of the Common Market, of what happened in Czechoslovakia in 1968; of the difference between the Fourth and Fifth Republics in France; of why military junta rules Greece, or of how the European monetary system works, should find this book helpful. In the broader perspective, the book shows how within Europe, East and West, there has been economic and social progress and an enlargement of human rights and expansion of social justice. It also shows how 'Europe' itself is taking its place in the emerging 'global village', while at the same time providing models for regional federations on other continents and for aspects of world federalism.

In welcoming this book, one particularly praises its vision of Europe as a whole within a world context; the breadth of its sources which include newspapers and contemporary literature; and its straightforward, clear-headed treatment.

CORRESPONDENCE EDUCATION IN AFRICA

Edited by Antoine Kabwasa and Martin M. Kaunda. Routledge and Kegan Paul £3.50.

There is a danger that this interesting little book will be neglected. Its dust-cover is drab, and its title carries connotations of cram courses for the unlucky. Such a concept of 'correspondence education' is more than misplaced in face of the imaginative work and wide acclaim of the Open University. And it would be very unfair not to recognise the importance of such education as one possible answer to the problems facing developing countries.

This book is mainly concerned with 'correspondence' education in those areas of Africa which were formerly French, British and Belgian colonies. Sudan and Egypt are not included, nor the areas still ruled by Portugal, nor Rhodesia or South Africa. In reading these accounts one is struck by three things. First, there is the surprisingly wide range of needs which they are attempting to meet through correspondence. The main ones distinguished are: academic — primary and secondary; academic — postsecondary; teacher upgrading and training; training in agriculture, co-operatives etc; training of social workers and planners; civil service training; professional and vocational training; citizenship training. Secondly one notices how very recent most of this experimentation is. Most of the schemes emerged in the 1960's or early 70's. Thirdly, one is impressed by the degree of official support. These are not profit-making private ventures, but are supported and perhaps run by the ministries of education and the universities of the countries concerned, while the original impetus was given by UNESCO. One looks forward in ten years to a more detailed assessment of these ventures, which would as yet be premature, even if the writers — a truly international team — had had more than the present 170 pages.

THIRD WORLD VOICES FOR CHILDREN

Edited by Robert E. McDowell and Edward Lavitt. Illustrations by Barbara Kohn Isaac. Published by Allison and Busby, 6a Noel St., London W1. £1.95.

It may be best to get doubts out of the way first. One questions the wisdom of the title, or even its accuracy — as it includes material from the negroes of the United States, and none from Asia or Latin America, apart from Papua, New Guinea. Again, it is not always possible to find out the exact area or country an item comes from, even after reading through the introductions to each section, and one often has little idea whether they are by living or long dead people. Lastly, although the illustrations have a simple vividness and link with the items, pictures from the countries themselves would have been in line with the key idea of the book.

And it is a good idea — to be warmly welcomed — attractive stories, poems and accounts, which children will enjoy, and all written by the people of the country themselves. 'Nyangara the Python' from Africa — for example — tells of the snake which would heal the Chief, but which the adults were too afraid to fetch. So the children went:

"And then the Python began to uncoil himself and come out of the cave. He uncoiled three . . . four . . . six . . . seven . . . nine, all ten coils, and came right out of his cave. Then he curled himself up on to the shoulders of nineteen little children, and the twentieth walked in front with the pot of beer on his head, out of which the Python drank as they went along. . . ."

"So Nyangara the Python set about the Chief at once. He licked him all over his back, down his legs, up his front, and all over his face; and when he had finished licking his face, the Chief woke up, quite well again. . . ."

A similar mixture of humour and the ills of life is shown in the 'Song of an Unlucky Man'.

Chaff is in my eye,
A crocodile has me by the leg,
A goat is in the garden,
A porcupine is cooking in the pot,

Meal is drying on the pounding rock,
The King has summoned me to court,
And I must go to the funeral of my mother-in-law:
In short, I am busy.

Yet the simplicity is sometimes deceptive, and one touches on mystery and sadness before one comes to the end.

PROBE: 1 — URBANISATION

by John Butler and Patrick Crooke. Series editor James L. Henderson. Published by Angus and Robertson, London. £1.50. 66 pages.

POVERTY AND WEALTH IN CITIES AND VILLAGES

by Martin Simons (Oxford Social Geographies Book 1). Oxford University Press. 136 pages.

"It is a commonplace", said Dr Henderson in introducing the series, "that most important issues of our day — economic forces, political alignments, moral stances — only become intelligible when treated in a global context. Yet it is seldom that the attempt is made to approach them from a global viewpoint. PROBE purposes to do just that. Under joint British, American and Australian editorship, it appears three times a year, each volume examining in turn a political, economic and cultural issue. The first six books, all equipped with appropriate illustrations and diagrams, are URBANISATION; THE EMERGENCE OF CHINA AS A WORLD POWER; TOWARDS A WORLD MORALITY; LEADERSHIP; THE EMERGENCE OF AFRICA AS A WORLD POWER, and VIOLENCE. Further titles will include DEATH and LEISURE."

Here is the front-runner, and the series promises well. Part One ('Town and Country') discusses the nature of and reasons for urban growth. Part Two ('The Exploding City') moves, as the authors explain, "from the general view of the world-wide spread of urbanisation to the particular phenomenon of the rapidly expanding cities of the Third World. These cities — Rio de Janeiro, Calcutta or Lima, for example — are going through the trauma of growing in months as

much as European cities of the Nineteenth Century grew in years. It is in these cities that much of the misery of the world's poor is concentrated. Chapter III compares the pattern of growth of urbanisation in developing countries with the experience of Europe and North America, and points up the differences. The next chapter is concerned with what happens inside the exploding city to employment, to housing and to government. It emerges only too clearly that the explosion in people has not been matched by increases in accommodation, or even any real response in terms of institutional change. Because the new slums are outside the network of traditional administration, the threat to the established systems is obvious.

"The new cities pose not only entirely new problems for urban society, but also for the rural hinterland. Chapter V examines this new balance and attempts to define the constraints on future growth. In the last chapter, 'Conclusions', the population projections which have been made on a world-wide basis until the year 2000 have been applied to the world of cities. The trends show an even greater concentration of people in towns, but the biggest growth will be in the poorest areas, with little evidence that economic growth can keep pace, which would mean no improvement in incomes and living conditions. Instead the fear is that poverty will also increase, quite apart from hunger."

Throughout the text is concise and lucid, and is well-supported by photographs and tables. The book — as was intended — stimulates interest and offers a framework for future study.

One possible follow-up might be Mr Simons book. Although simpler in language and aimed at younger students, its studies of cities in Ghana, Kenya, Northern India, Singapore, South America and Australia offer more detailed examples, while its village studies heighten the contrasts between town and country. In visual terms this is probably the more pleasing book; its photos have strong human appeal, its tables are in two colours, as are — an important extra feature — the many plans of cities, villages and houses.

THE TEACHERS' HANDBOOK FOR SOCIAL STUDIES

by Paul Mathias, Blandford Press, London 1973, £3.50.

Three cheers for this book! It represents an urgent need, very successfully answered, and at a reasonable price. It goes directly alongside **The Teachers Handbook for Environmental Studies** from the same publishers, and stands comparison with the larger and more expensive handbooks for both History and Geography teachers.

The book is divided into five sections concerned with the nature of social studies: its content; its relations with other subjects; teaching methods; and available resources. The longest section — almost a third of the book — is the one devoted to teaching methods. This is extremely well-informed (both of work in schools, as well as of development projects and recent thought), clear and fair-minded. Mr Mathias is concerned to summarize the ideas of people involved in this work, rather than to propound his own preferences. Some of the most interesting and useful sequences are the questionnaires, assessment procedures, and syllabuses which the author has found in schools. He deserves warm congratulation, as well as every encouragement in the relentless struggle (in which one hopes his publishers will support him) to keep this storehouse of information up-to-date.

If anyone concerned with the world dimension fears that 'social studies' has an excessive pre-occupation with the problems of one's own country then he should look at the generous space given, in the section on resources, to such issues as world poverty, population and food supply; conservation and pollution; human rights; war; and racial questions.

THE NEXT ISSUE

This will appear in early September in time for the conference advertised below, which will be attended by a number of WEF members. Its theme will be that of the conference itself — **Education for Peace**. Contributions will be welcomed, and should be sent immediately to the editor, Institute of Education, University of Keele, Keele, Staffs. UK.

COVER PICTURE:

This issue looks again at a number of 'roots' or key issues, such as political man, the study of contemporary society, and the search for wholeness. The pictures may remind us, however, of roots which are important in the world's food. To the left is Cocoyam, and to the right Cassava. Because of immigrant populations some of these tropical roots and fruits are now available in European cities. These pictures are some of the excellent black and white illustrations by F. Arkorful to the **Ghana Recipe Book** by Mrs E. Chapman Nyaho, Dr E. Amarteifio and Miss J. Asare. Intended as a practical guide to young Ghanaian wives, it would be of interest much further afield. Botanists or geographers would gain insights into the use of plants. It is a paper-back of 140 pages, and is published by the Ghana Publishing Corporation, Private Post Bag, Tema, Ghana, who also offer a number of other attractive paperbacks about Ghanaian life (such as the Rev. Dr Peter Sarpong's **The Sacred Stocks of the Akan**). For more on roots, see **The Oxford Book of Food Plants**.

WORLD COUNCIL FOR CURRICULUM AND INSTRUCTION

Consejo Mundial de Educación

Education for Peace Reflection and Action will be the theme of a World Conference on Education to be held 8th to 18th September 1974 at the University of Keele in Staffordshire, England. Open to members of WCCI and specially invited educators from all regions of the world, the conference will be limited to 300 participants.

Among the Speakers:

Adam Curle, Professor, Peace Studies, Bradford University, England

Johan Galtung, Professor, Conflict and Peace Research, University of Oslo, Norway

Tarzie Vittachi, UNFPA, Executive Secretary, World Population Year 1974

Paolo Freire, World Council of Churches, Geneva

The Council is a nonprofit, nongovernmental organization which seeks to provide through transnational collegueship and exchange opportunities for individuals to develop the types of curricula and instruction needed in a changing and pluralistic world.

For further information

Dr Norman Overly
WCCI, Conference Director
2202 Fairmount Court
Bloomington, Indiana 47401
USA

or

Professor G. N. Brown
Director
Institute of Education
University of Keele
Keele, Staffs., UK

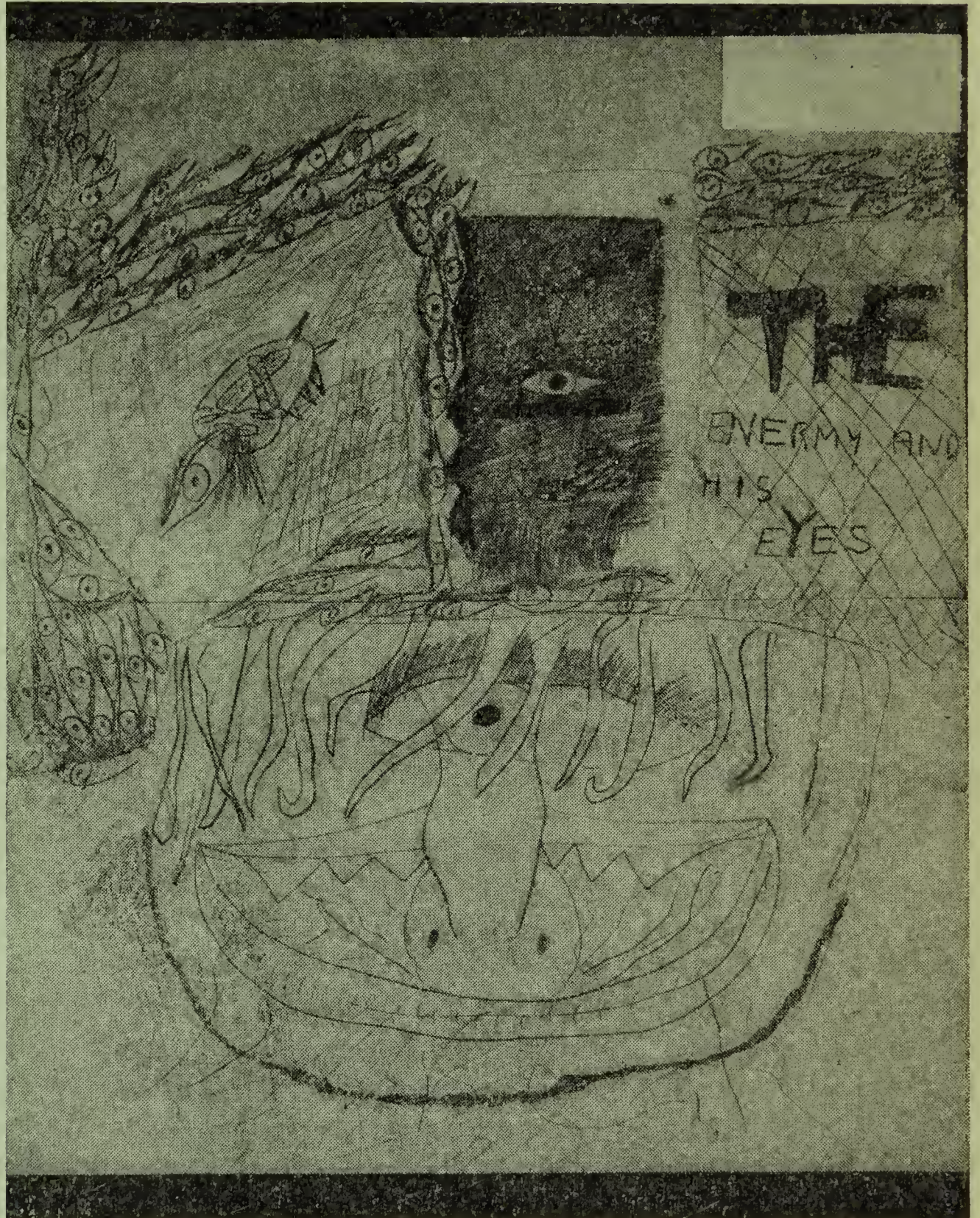
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Sir Ronald Gould, Terence Lawson**

PEACE IS OTHER PEOPLE



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1. Open to question

Dr James Henderson, Chairman of the WEF, recently spoke to students at London University on the theme of 'Education for Peace', and asked them to ponder these **EIGHT QUESTIONS FOR ELDERS**.

If it is true, as the sociologist Karl Mannheim remarked, that "governments are made in the nursery", then parents and teachers should pay scrupulous attention to the attitudes they foster and the knowledge they impart to their children. For that is how the world will be!

What kind of education do young people need, who are going to live in a 'global village' and be responsible for running it? It must not be such as to undernourish them physically, emotionally or intellectually, because 'the outraged in infancy are the criminals of maturity'. It must be the result of wise judgements made by the adult world of home and school that surrounds them — whether in Bombay, Birmingham or Boston.

If we as the responsible elders of the human species are to bring up our young to be neither the victims nor executioners of planetary genocide, we must ask ourselves eight questions and be prepared provisionally at least to answer them.

1. What do we believe about first and last things? What is that to "which our hearts cling and confide in" for that, according to Martin Luther is our good — whether it is a very good dinner, the Gross National Product or the communion of saints. Nothing less basically sincere and genuine will do for the foundation on which to build our education for world understanding and survival. In an age which has outlived, though not necessarily contradicted, the traditional, religious faiths, my answer is that I believe in "the power of the spirit over things" (RADHA-KRISHNAN) or, in slightly more secular terms, the faith hinted at in the following admonition to youth: "Surely you must agree that unless there are some principles whose violation would make life not worth living, then life is not worth living. The implication of such a belief is that there are certain values shared

by the whole of mankind, which can be identified and respected: they cluster round the Self that we share with our fellows". (MUMFORD). And this Self is the mid-point of personality of every single living being, regardless of race, class or religion. This is what I believe.

2. What is the role of pure and applied science in our lives? It is to function as tool and servant of our value system, not as our valueless scourge or as a kind of mysterious force over which we have no control.

3. What is our attitude to race relations? It consists in the acceptance of the equal claims of all colours to fair shares of the earth's bounty with all that this may imply for the end of white dominance of the world. It means learning from an early age how to accept differences in many fields of human experience, and in this case the difference between the colours of skins and often the great variety of custom which accompanies them.

4. What is the nature of our sexual morality? It lies in men's and women's joint responsibility for the managing of this aspect of human relationships so as to foster rather than to impede the growth of maturity in it. This criterion applies to every form of sexual intercourse whether inside or outside marriage, pre or post marital; it derives from the sound psychological maxim that sex is always a quartet never a duet; Romeo has a Juliet inside himself and Juliet a Romeo inside herself, the worst snarls arise when their respective identities become confused.

5. What are we prepared to kill or be killed for today? The answer must be, nothing in which the means we adopt, especially modern war, deny the ends we are seeking to promote. It means no military operation other than that involved in the exercise of a police force as the instrument of world law. Such an answer has obvious implications with reference to the priorities of governmental expenditure on welfare service over arma-

ments. As Seed in **The Psychological Problem of Disarmament** (Housmans 1966) indicates:

"The incompatibility of the hope of international peace or friendship with the widespread use of nuclear weapons can lead to a problem of guilt which is resolved partly by a process of dissociation. In reality, the individual can claim legitimately that he is not personally associated with the weapons his State possesses. **The hope of peace and the expectation of toughness which prevents a realisation of this hope, can co-exist, side by side, dissociated.** Weapons systems are planned which will come into operation seven or ten years hence, while negotiations are conducted about a comprehensive disarmament treaty. There is always a danger that the twin ideas of disarmament and rearmament, peace and toughness, will feed into one another so that the hope of disarmament can actually help to promote the arms race. Governments meet the pressure of peace hopes by taking part in disarmament negotiations and by belonging to the United Nations, and then when peace hopes fail, when negotiations break down or the U.N. fails to settle a dispute peacefully, a fresh impetus is provided for the pressure embodying the expectation of toughness. A renewed justification is found for re-arming, the paranoid fear is confirmed and the need for toughness vindicated."

6. **How may we legitimately earn our living?**

Only in such ways as contribute to the welfare of our own particular society as part of an evolving world society, i.e. essentially as part of an even more complexly planned economy of nations and in such a way as to minimise what the French existentialist philosopher Gabriel Marcel has described as "the moral blood poisoning of non-significant toil."

7. **What then are our economic and political obligations?**

They consist primarily in responding to world food and population problems by insisting, through all the channels of communication to government at our disposal, on the priority of expenditure of wealth and manpower on the increase of food production for a planned world distribution on the basis

of need, and the systematic control of population growth. We should feel obliged to foster and abide by a double loyalty, to our own people and to the species, man as a whole; when these appear to be in conflict we must cleave to the value that unites rather than the values which divide us from our neighbours. This carries the notion that **in the world of the seventies, we can only be good nationalists in a supra national context.**

8. **What are we bringing up our children for?**

The answer is both simple and profound: in order that they can recognise and identify themselves with that mid-point of the personality, sometimes called "that of God in every man", which alone can act as the bonds of love between men of different classes, races and creeds. Through awareness of the existence of such a reality **the process can be** promoted by means of which life itself is evolving in consciousness of what it is — something that transcends the life span of individuals and civilisations and which realises itself through them. Such an insight can lead on to education in the most conspicuously lacking branch of our school and college curricula, namely a philosophy of death. Unless we can learn and so be able to teach our pupils how in RILKE'S words, "to die their own, the great death" and "claim the rank to die" (DICKINSON) **we merely "travel unprofitably towards the grave" (WORDSWORTH).**

DR J. L. HENDERSON

Hiroshima

By **James L. Henderson** (Longman's 'Flashpoint' series, edited by **Harry Browne**. 59 pages.

This little book results from the co-operation between a far-sighted editor and a widely-read compiler. Harry Browne saw the value of using original resources to understand conflict situations. Jim Henderson offers a wide range of documents, such as political, scientific and military analyses, letters, personal experiences and journalists accounts. These, together with the references and the pointed questions make the book a valuable aid for the kind of work described by Chris Leeds (pages 4-8). The approach is analogous to that of WOMP (Pages 13-14).

2. The study of conflict

Mr Chris Leeds contributed an article on peace education to the WSB: No. 29 in December, 1973. Here he discusses the place of conflict study in the curriculum of schools and colleges. This present version is condensed from a longer article intended for publication later in the year.

Specialised courses on conflict are held at a number of British universities. Various courses have been started at a number of secondary schools where conflict has formed an aspect of more broadly based general, humanity or social studies courses. Several Schools Council projects have been published relevant materials (See end of article). A number of GCE examination boards in the syllabuses require an understanding of the significance of various aspects of Conflict, such as the Associated Examining Board's 'A' Level in Government and Politics, the Cambridge Local Examination Board's 'A' Level in Business Studies, London University's 'O' Level in World Affairs and numerous examination boards' 'O' and 'A' Level requirements in Sociology, Economics, Politics and History.

A course devoted to the central theme of 'Conflict and Co-operation' could provide a useful means for a teacher to develop an interdisciplinary course which was related both to significant world and national problems and to issues which directly affected the lives of their pupils. It could help them understand the reasons for the growth of violence and the nature of conflict within and between individuals, societies and nations. At the same time they will be able to learn techniques for reducing the likelihood of undesirable conflict and the possible ways in which they can be settled successfully as a result of various forms of peace-keeping and peace-making. In addition pupils, as a result of the course, might be enabled to handle their own problems in a mature and balanced manner.

If everyone were agreed on ends and means or prepared amicably to settle differences of opinion, no one would ever have to change the way of another. If one person tries to block the aims of another there is the nucleus of a conflict situation. If he tries to change the

behaviour of another by offering positive or negative incentives, i.e. rewards or punishments, then relations of power, authority and influence are involved. Conflict, in the wide sense, is the fundamental dynamic force governing life, implicit in the discussion of every human problem.

Academic conflict specialists have tended to concentrate their efforts on the study of violent or potentially violent situations involving two or more parties, groups or countries, while exploring methods for obtaining co-operative behaviour. It is also recognised that manifestations of conflict exist which involve substitutes for violence, as in various activities involving competition and rivalry or verbal and non-verbal behaviour.

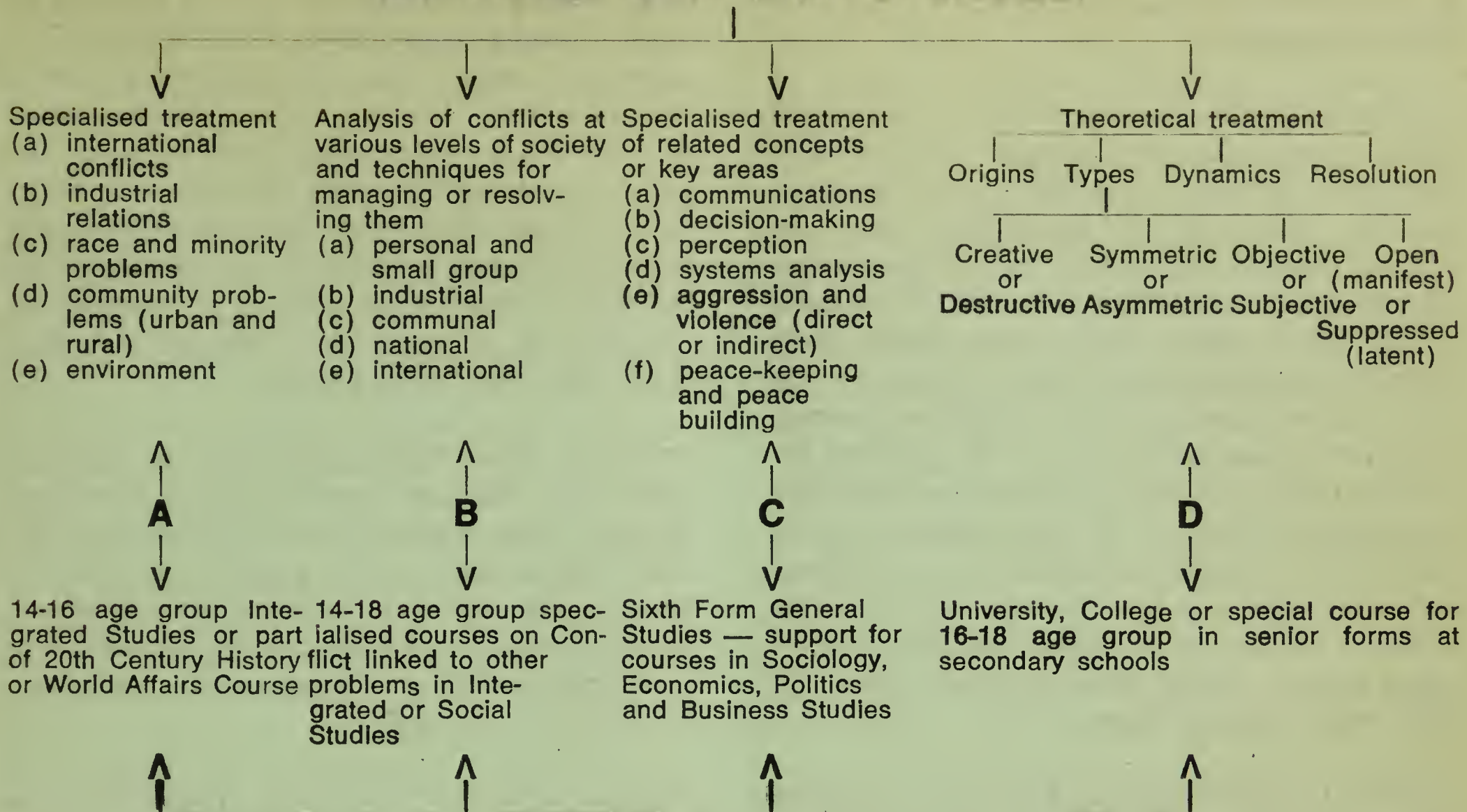
APPROACH ONE: THROUGH THEORY AND KEY CONCEPTS

Introductory themes in a theoretical course on Conflict suitable for universities, colleges of education, 6th form general course, etc. might include elements of the following:- (see areas C and D on diagram).

Origins: The reasons for conflict in a particular situation might be comparatively simple or exceedingly complex, involving one or more of the following elements — imperfections in personal behaviour (arrogance, extravagance, etc.) or in society as a whole (economic disparity, political oppression, social deprivation, racial, religious, class or cultural intolerance) resulting in cumulative build-up of stress, tension and social frustration. If not checked or resolved successfully, such pressures will find non-violent or violent outlets.

Specialist treatment might be given to psychological and biological factors. For instance, what factors, rational and irrational, help to determine human judgement and what techniques exist for improving it? Areas for exploration could include communication problems, word usage and abuse (propaganda, semantics), the phenomena of perception and

APPROACHES TO THE STUDY OF CONFLICT



POSSIBLE TEACHING AREAS

NOTE: The four areas are not exclusive. Teachers may wish, in courses they are planning, to select elements from several of them, suitably modified for the age/ability of pupils involved. Some teachers may wish to begin on a smaller scale, and in the early years of secondary schools. They might well consider a mini-course on problems, where conflict was only one aspect among others e.g. Third World, poverty and affluence, minorities, population and resources, environment, law and order, tension areas (such as Middle East or N. Ireland).

misperception and means for dissonance reduction (prejudice, stereotypes, ethnocentrism, rationalisation, projection, forms of paranoia, etc.).

Study could be made of aggression theories, including the frustration-aggression-displacement approach, crowd behaviour and innate instincts, etc.

Types: A distinction has been made between open conflict and suppressed conflict. The former is fostered in liberal and democratic societies, since it is assumed that under free conditions people and groups will have differing interests, opinions and traditions.

Where no effective outlet exists for resolving a power struggle, as in any 'closed system' especially totalitarian and autocratic societies, conflict may remain suppressed and unresolved. The result is often a lifeless, stagnant society which would be unnatural.

This leads us on to a distinction between disfunctional and functional conflict. The former refers to loss of life when open violence or war occurs, or to forms of disruption which cause greater harm than any good which can be obtained, whether measured by financial criteria or some form of social cost/benefits analysis. Functional or creative conflict symbolises the variety of human opinions and activity in a free society, and makes possible changes and reforms as people desire them.

Objective conflict is where real interests are at stake, such as a dispute involving distribution of wealth, land and resources or over non-physical elements such as security. The traditional view was that conflict was of this type, implying only a fixed amount to be shared in any given situation, analogous to a cake of given size to be divided in some proportion. The result would be either victory by one side or the other, as in a zero-sum game,

or a compromise possibly with the help of a third intervention.

Subjective conflict is one which is value-based even though the parties may view it as a conflict of interest. In such a case the possibility exists that an agreement could be reached where both sides could gain satisfaction, as in a 'positive' sum game. Examples of situations where both sides might gain from co-operation rather than competition are the joint exploitation of disputed resources, or where increased security is secured by mutual understanding. It might be that they had been unrealistic in their assessment of the costs of conflict in relation to any desired outcome, aim or benefit. Mediation might help the parties to be realistic in their perceptions and to change their goals as other options are shown to them.

Conflict between groups of roughly the same power is called symmetric. In such situations the conflict is more likely to be over 'subjectively' held values than over 'objective' interests (land, money, wealth). Conflict between groups of unequal power (i.e. rich and poor, strong and weak) is called asymmetric. A conflict situation may exist but may be implicit rather than explicitly articulated and hence difficult to discover.

Dynamics: This involves the study of identifiable patterns of conflict behaviour and the various stages involved in a conflict from origins to resolution. A detailed analysis of a number of sources could discover how a conflict escalates, behaviour patterns develop and how tension can be reduced. Clarification of the parties and the issues linked together in a conflict situation has to be undertaken. What appears initially to be a conflict between two groups may in fact encompass a complex set of conflicts among numerous factions over a variety of issues. Some study can be made of decision-making, systems analysis, communication problems and bargaining game theory.

Resolution: Exploration of method of controlling, managing or solving a conflict can then be undertaken. A conflict can be settled by deadlock when the status quo is preferred by

both sides to alternatives desired by both of them. Another alternative is coercion. The state may use armed force to impose its will over unwilling citizens or over another state. As resistance is suppressed, the grounds for the original conflict may still exist to erupt another time. This would also apply if threats are used by one side, such as blackmail, imposition of sanctions etc., or if bargaining resulted in a settlement deemed unsatisfactory by one of the parties.

Peaceful adjustment producing an agreed settlement may be reached by the parties through state intervention to impose a settlement via a legal ruling given in a court of law, or via arbitration procedures, both of which are binding on the parties. An example is where compensatory payments are given for injuries received.

Various forms of 'third-party' intervention via mediation, conciliation or negotiation might also be used. Examples are the various peace-keeping and peace-building activities carried out by the United Nations and various other institutions. Numerous voluntary agencies and social workers are engaged in the difficult task of community development and conciliation in areas where rival factions are in violent conflict or where the prospect of violence would be high but for their intervention. Studies can be made of various peace-keeping experiments, followed by an evaluation of their results.

An attempt to transform an objective conflict into a subjective one, to achieve harmony of interests between the two sides, might disguise, but not eradicate, the original cause if it was not one of 'cake-sharing' but of power relations or the underlying aims of the organisation. For example greater participation by workers in the management of a firm might in fact increase rather than reduce the prospects of conflict.

Ways are required of minimising the destructive or disfunctional aspects and of maximising the constructive elements. Methods are needed for channeling energies and tensions, competitive instincts or aggressive drives,

natural for use in self-defence in a hostile environment, into creative pursuits or an artistic, industrial, technical, social or recreational nature.

Various forms of substitutes for violence can be functional, others potentially harmful such as narcotics, smoking, while others are neither one thing nor the other, such as various forms of conversation (gossips, telling of jokes), watching sport or involvement in political activities. Many societies have practised ritualised conflict behaviour which has provided a substitute for violence that might otherwise have disrupted the social structure to an unacceptable degree. Eskimos employ a number of ritual devices for settling disputes, such as a competition in the formal exchange of insults or a resort to song.

APPROACH TWO: DIFFERENT LEVELS OF CONFLICT

Another approach to implementing a course in conflict studies suitable for secondary schools with the age range possibly of 14-18 would be (i) to concentrate on one or more of the social levels at which conflict exists — personal and small group, communal, commune, industrial, national, international; (ii) to show relationships between conflict at one level and at others; (iii) to work progressively on the study of conflict from the small to the large-scale (up the various levels). (See areas A and B on diagram.)

Until quite recently conflicts at these various levels were viewed as separate and distinct problems. During the last decade many conflict researchers have discovered that common as well as unique elements are found in situations such as inter-state war, communal strife in Northern Ireland, Belgium or Cyprus, race riots, tension between 'haves' and 'have nots', industrial strikes and a violent quarrel between two persons. Though conflicts can take many forms, they basically revolve at all these levels around the same phenomena, depicting not so much different categories, but rather a difference of emphasis. Since different forms resemble each other, the analysis of one can offer insights into others.

The basic conflict occurs in the mind of each of us, intra-personal conflict. Freud talked of the Ego and the Id. Each man is constantly trying to reconcile his many interests and ambitions which cannot all be achieved given limitations of time, resources and energies, and other constraints such as the people with whom he comes into contact.

Community studies provide an opportunity for the study of local problems within a local rural or urban area. Areas with special problems include the following: Brussels (Wal-loons v. French); Belfast (Catholic v. Protestant); Wolverhampton (racial problems); Islington, N. London (housing).

Problem areas could include the following:-

1. Clash between local residents and property developers or immigrants; or between social workers and a local council, the former supporting the right of squatters who have no home to trespass on the empty property of others.
2. Why do some conflicts become violent? If some people enjoy tension, what projects could be undertaken of a positive character that would involve a comparable element of excitement to involvement in civil riots and violent acts?
3. How far does the school curriculum provide a sense of involvement and how could it be made more relevant to community needs?

An understanding of some of the important elements in industry, business and economics can be learnt from analysis of some of the key problems which cause conflict. Examples are the following:-

1. Why do strikes and disputes occur in industry?
2. In what respects do moral and social considerations conflict with economic factors? A specific problem would be the merits and drawbacks of Britain selling arms to South Africa or Chile.

At the national level a study can be made of the best way of organising people's lives so

as to achieve the most satisfactory existence. This involves exploration of the basic methods for running a group of people, democratic or autocratic, and a consideration of how the respective ends of both authority and liberty can be reconciled.

1. What effect, if any, does the mass media have, in its presentation of news, etc. in aggravating or ameliorating situations of violent or non-violent conflict in Britain? Why do people tend to enjoy violence in films yet condemn violence among juveniles?
2. How can influences conducive to the creation of prejudice and discrimination against minority groups or foreigners be controlled or minimised?
3. What problems are created in the situation where, in an organisation or state, unrest or change is undertaken by a dedicated restless minority, while the majority remain apathetic or acquiescent?

International considerations might be explored after a brief study has been made of the nature of the state system and the significance of power relationships in international relations.

In what ways are the national interests of a country compatible or incompatible with the interests of mankind as a whole? What are the major threats to world security today? Is the use of physical violence ever justified if the cause is good? Should one be prepared to allow the innocent to suffer if the cause is good? Why do misunderstandings arise between countries? Studies have been done of various recent conflicts where emphasis has been placed on psychological origins of wars.

Some analysis could be made of work in social and cultural anthropology of personal life-styles and relationships existing in (i) primitive, (ii) Western, (iii) Asian societies. In what way does the national ethos or culture and more specifically expected behaviour patterns at (i) home, (ii) school, (iii) work,

contribute to competitive or co-operative patterns of life?

CHRIS LEEDS

Mr Leeds is a teacher at Christs' Hospital, Horsham, and council member of Conflict Research Society. This article is an extract from materials to be published by that society, in a folder for teachers and college lecturers. Details from Mr C. Mitchell, Conflict Research Society 158 North Gower St., London, NW1 2ND. Among published materials, by Schools Council Projects, relevant to conflict study are:

War and Society (Humanities Curriculum Project) Heinemann Educational Books, London — a pack containing extracts, pictures, slides and tapes.

Conflicts (General Studies Project). Available through the subscription scheme, Longman Resources Unit, York, UK.

TOGETHER AND AGAINST

As David Ingram points out (pages 9-12) the experience and understanding of life in small groups — with all their stresses — can be seen as a basic training in world citizenship. By a happy accident, four aids have just reached us.

1. BELONGING TO GROUPS

(Oxford University Press. **Schools Council Integrated Studies**. Unit 1: **Exploration Man** — Pack 7).

This is another pack to support the launching unit, introducing pupils to school subjects as distinctive forms of enquiry and the possibilities of co-operation between them. This pack is concerned with the social sciences. It can be seen as going alongside the ATV schools programme "**All Together Now**", which will be transmitted again this autumn and next. The programme is also available on film from the Rank Film Library.

This pack offers five sheets on family, friends, and groups arising from work, leisure, and the wider society. The sheets stress the value of contemporary photographs as evidence, and some are large enough for wall display. 2 different ways, photo after photo — a gay holiday group at Blackpool, an Asian family at a meal, rescuers at Aberfan, soldiers in Vietnam — leave an unforgettable impression. There is also a set of coloured slides of paintings.

2. BLANDFORD SOCIAL STUDIES SERIES

This series is edited by **Paul Mathias** who was responsible for the **Teachers Handbook for Social Studies**, praised in the WSB (No. 31) last June. These books contain 72 pages, with a page size of roughly 19.0 cm x 24.5 cm, and are generously illustrated, with examples from round the globe. They offer a genuine introduction to the concepts and approaches of the social sciences, instead of the false, dressed-up 'circus', which has been offered for too long. Two of the first numbers to appear are especially relevant to small group studies:-

Family and Kinship by **Norah Cook**.

Groups and Communities by **Paul Mathias**.

They would be very valuable books to use alongside the materials in 1 above, though preferably with the 13-16 year age group for which they were intended.

Continued on page 12

3. Between people, between peoples

Mr David Ingram is the Senior Research Officer of the **Schools Council Moral Education Project**, Hughes Hall, Cambridge CB1 2EW. In this article he discusses the 'Lifeline' materials and an interpersonal approach to education for peace.

There can be no monopoly of truth in education and international understanding is a complex field in which a variety of approaches all have validity. I have attempted to tie these threads together elsewhere¹ and in this article I propose to deal only with the work of the Moral Education Project and its published work 'Lifeline'.² This series consists of handbooks and materials which are designed to promote interpersonal understanding, in keeping with the operational definition of morality produced by the Project, that moral behaviour is that which takes into consideration other people's needs, feelings and interests, as well as one's own. Much prejudice stems from two sources; the first is an inadequate understanding of the other people involved in the situation and the second is an inadequate understanding of one's own involvement, and in turn this may be aggravated by feelings of insecurity which may never be directly expressed. It is the conviction of the Project that one should examine and attempt to resolve tensions in the everyday life of the individual before moving on to the large scale international tensions, for an examination of behaviour and motivation within known situations will greatly improve one's ability to understand more complex and remote situations, and one can work outwards building bridges towards peoples with whom one has no direct contact.

INTER-PERSONAL RELATIONS

The Moral Education Project working with pupils in the age range 13-16 proceeded inductively, beginning by using a critical incident technique asking adolescents about those situations where they felt there was a problem or where they thought they were being treated unfairly, situations which they felt required attention. The situations in-

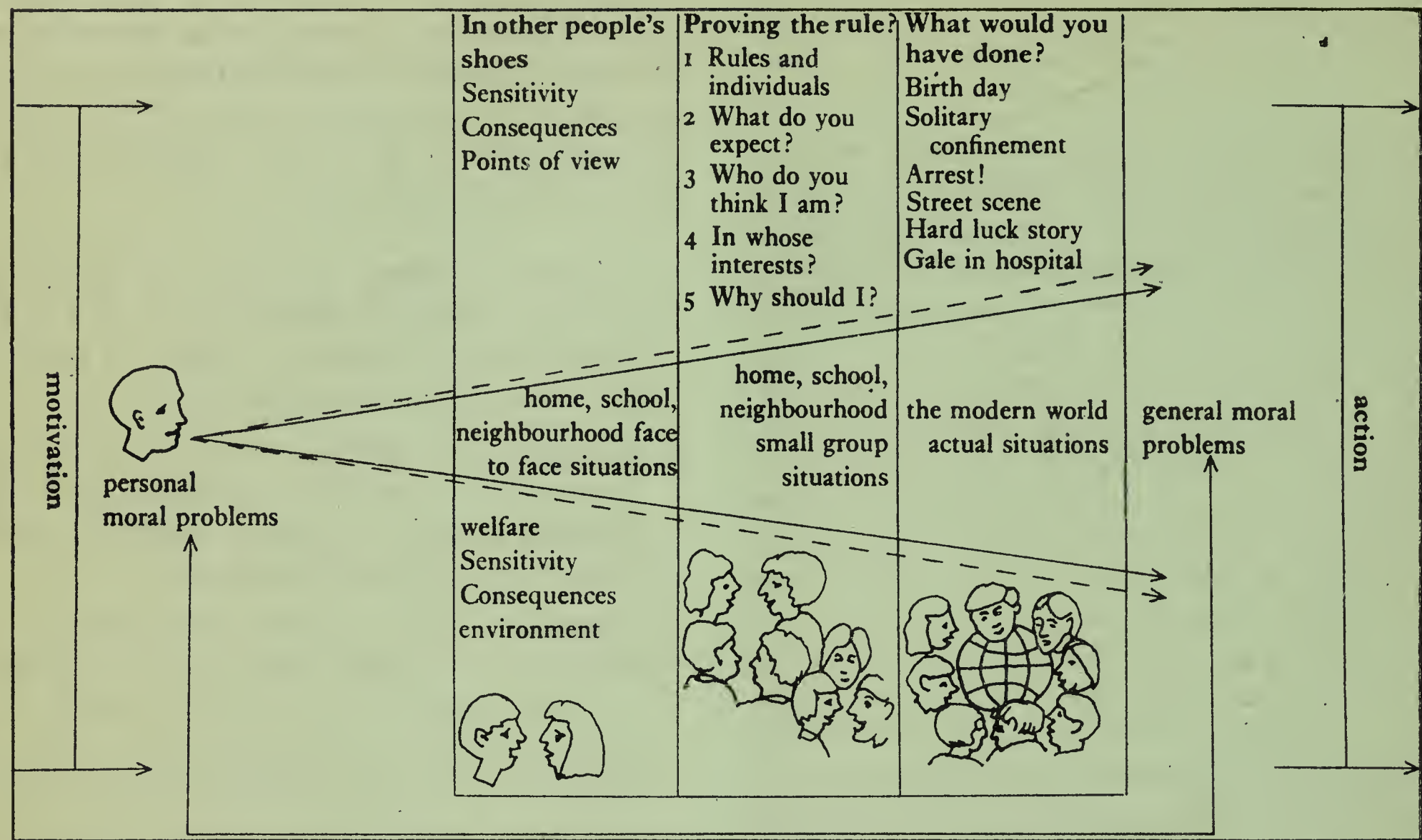
involved their relationships with their peers, their parents and with adults in authority in schools, at work or adults in a less clearly defined everyday setting. In an examination of these situations it became clear that fundamental to good interpersonal relations was communication, and four communication abilities were identified.³

1. **Reception ability**, meaning the ability to be, and remain 'switched on' to the right wavelength, to listen, to look, to receive the messages sent out by others.
2. **Interpretative ability**, meaning the ability to interpret accurately the message which another person is sending, what he really means, what he really wants.
3. **Response ability**, meaning the ability to decide on and adopt appropriate reactions to meet another's need. It involves decision making, evaluation, the use of reason as well as psychological know-how.
4. **Message ability**, meaning the ability to translate appropriate reactions into clearly transmitted unambivalent messages.

These abilities can be developed in the classroom through an active consideration of the situations provided by the survey, involving such activities as role play in which pupils become involved in the situation, take on the roles of the characters and through discussion, modification of the role play and the opportunity for rational insight into the emotional experience provided can begin to understand the dynamics of one to one and group situations. By beginning with familiar themes provided by adolescents one makes gains in terms of motivation and learning, for these are situations in which the characters involved are known to the participants. As pupils become experienced in work of this type, so they may progress to situations of greater complexity and to situations into which it is less easy for them to project themselves.

THE MATERIALS

The diagram below⁴ shows how the Lifeline materials are organised in terms of this progression.



Lifeline: the curriculum approach, from Moral education in the secondary school

Though it may appear at first sight that it is the material on the right of the diagram "What would you have done?" which is the most relevant to Education for Peace, it is the contention of the Project that a proper understanding of the situations given here is dependant upon the abilities fostered by the preceeding units.

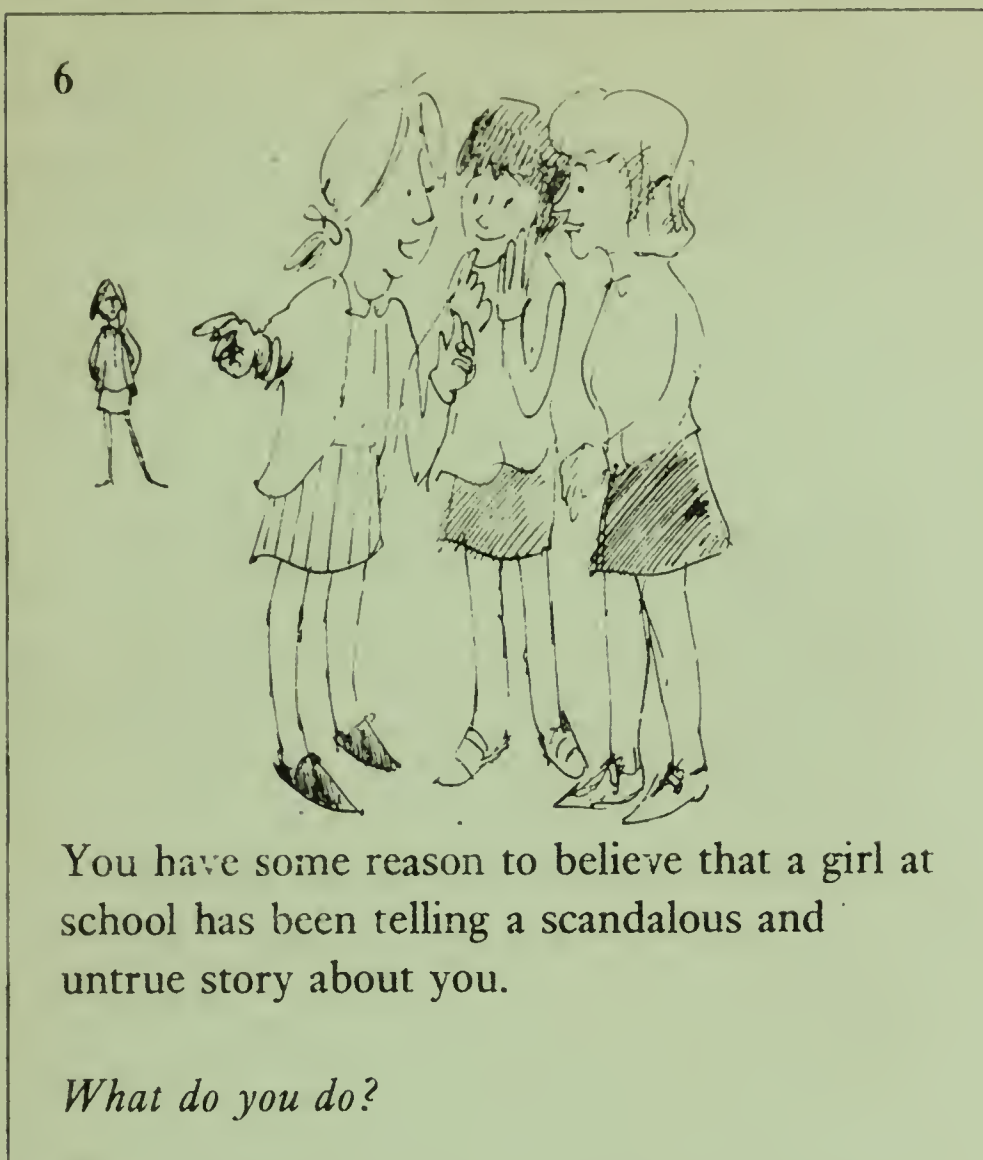
A. IN OTHER PEOPLE'S SHOES

The material 'In Other People's Shoes' begins where the motivation is, with the immediate preoccupations of early adolescence with itself and the close contacts in the home, the school and the peer group. Con-

sideration for others begun in this small circle grows. Role play has been found to be a particularly good way of handling the situations for the involvement is more complete and it provides an opportunity for the social experimentation which is a natural adolescent learning process. There are no right answers and in this respect work with this material is probably different from most of the other school experiences of adolescents, the situations are open-ended and pupil choice is encouraged in the selection of work cards, for involvement is essential to success and selection by the pupils ensures that the situation chosen is one which speaks directly to them.

The illustration below is of a card taken from the 'Sensitivity' pack of the 'In Other People's Shoes' material. The style of presentation is simple and direct, the children are not too

Lifeline Pupils' materials: In other people's shoes Peter McPhail



clearly defined so that identification with the situation is as easy as possible and in these early stages the problem is simple and familiar.

B. PROVING THE RULE

The second stage of the material 'Proving the Rule' is concerned with the groups and communities which provide the setting for adolescent growth, at school, at work, at home and in the neighbourhood. It is designed to assist adolescents in the formation of views of themselves, to enable them to test out that identity in group settings and at the same time to learn how groups and communities function, so that the mystery and confusion of the adult world is reduced. Self-image and the perception of others is important to international understanding; how we see ourselves and how others see us is a central issue in terms of personal security, for if this security is established then we can more easily make concessions to others, and also it is important to an understanding of group identity,

nationality and in turn to national stereotypes. Generalisation is a necessary intellectual process and some degree of stereotyping is inevitable; all that one might hope is that a programme of this nature will help to make clear the issues involved and show how within a group setting individuals may be seen distinctly and dealt with individually. This stage of the material provides an approach to laws and rules through consideration for others, which is markedly different from a didactic explanatory course on the law. It establishes a style, a personal dynamic which is more flexible and from which transfer to 'real life' experiences is much easier, and operates through the natural adolescent testing of the adult framework of values, attitudes and beliefs. The answer to the question "Why should I?" ceases to be "Because the law says so" and children are helped to identify their own and other people's interests and to recognise when these are threatened and to practice taking action by setting up committees and groups within the class situation. It is entirely a matter for the teacher whether or not these activities could develop out of the classroom into practical community involvement and the commitment to action which should arise for consideration for others at this level. Such a development would tap the huge fund of sympathy and energy available during adolescence and reinforce it before the spurious 'reality' of the adult world of indifference sets up its opposition.⁶

C. WHAT WOULD YOU HAVE DONE?

The third set of materials 'What Would You Have Done?' deals with particular events within recent history taken from different parts of the world and which relate to major issues of widespread concern but primarily focus on those events as seen by the participants. The unit which is set in Vietnam does not seek to provide insights into US involvement in south-east Asia but is primarily concerned with disaster and is seen as a starting point for a consideration of the plight of innocent people struck by any sort of disaster, whether it be famine or earthquake or, as here, war. How a class may wish to extend the discussion, or how far a teacher might wish to lead to the discussion must be decided in the

individual case. What is provided here is a simple story of a peasant family who flee from their village and the injuries sustained by the small boy who returns to help his grandfather collect the buffalo.

"Tri's mother said 'But we can't just go, leaving everything behind. What about the buffalos? We won't be able to plough the fields if they get killed. We must take them. We must!' The grandfather said 'Now don't panic. I'll go and find them. You bundle up any things you need from the house'."

The incident provides an opportunity for imaginative projection in which pupils may identify with the characters involved through drama or some other form of creative expression, thus bringing into play the emotions which complement the rational discussions which have already been suggested. As with the other material, there is no right answer and the teacher is not in the position of persuading the children to take a particular point of view except that a consideration of the people involved is important. This restriction of major issues to small scale incidents balances the preconceptions and generalisations which pupils may have and has much to contribute to the understanding of twentieth century history as well as promoting the moral development of the pupils who are using the material.

PERSONAL RESPONSIBILITY

This material has an important part to play in moral growth but it still remains true that behaviour is caught and not taught and the moral quality of life in the school community is of central importance. Pupils have a right to expect consideration, sympathy and positive support, which does not deny them the right to feel that they are coping on their own initiative and the confidence which this inspires. Pupils who are not given the opportunity to take decisions and to carry some responsibility for their own behaviour are less likely to behave responsibly; if one seeks to prepare pupils to take an active part in a participant democracy and to organise action on issues of concern, then it is best if they are given the opportunity to behave in this

way in school. 'Our School'⁵ is a handbook on the practice of democracy by secondary school pupils in which the practical issues involved are discussed.

The bridges which we build between the people we meet help us to span wider gaps which may encompass the world. The Lifeline programme through its concern for interpersonal relationship is a course in bridge building.

DAVID INGRAM

1. **David Ingram** 'International Understanding — A Social Learning Model', London Educational Review, June 1974.
2. 'Lifeline' — produced by the Schools Council Moral Education Project and published by Longmans 1972.
3. **Peter McPhail** 'Moral Education in the Secondary School', Longman 1972 — p.63.
4. Ibid p.86.
5. **J. R. Ungood-Thomas** 'Our School', Longmans 1972.
6. A project with a special interest in this area has just published a working paper (51) 'Social Education: an experiment in four secondary schools' by **J. Rennie, E. A. Lunzer, and W. T. Williams** (Schools Council: Evans-Methuen).

TOGETHER AND AGAINST (continued)

3. IN SIGHT: ORGANISATION

(Strip 2 of a set of 6, published by Visual Publications Ltd, London and compiled by **James Bradley, Sylvia Burns, Ralph Hirst, Pat Radley.**)

'In Sight' is an excellent series of colour transparencies, designed to support an integrated studies approach, and stresses the opportunities of Art, Biology, Drama and English, and Mathematics. This particular strip sees 'organisation' as being "about collections of things and people, about pattern, relationship, grouping and classification". Thus social groupings are set vividly side by side with aesthetic ones.

4. HUMAN SOCIETY

By **Christine Hambling** and **Pauline Matthews** (Macmillan Education). 287 pages. £2.40 hard: £1.90 limp.

This is one of the first and one of the most attractive textbooks of sociology for students taking the subject for CSE and O Level. The examples discussed (and the illustrations) are centrally concerned with Britain, but there is a refreshing awareness of the world context, including chapters devoted to population problems and world co-operation. Two chapters — 'Socialization' and 'Social Control' — would directly support the study of small groups, and the book as a whole would provide a map to related and wider issues.

4. Projects and peace

A number of curriculum development projects have produced ideas, materials or approaches which could help in peace education. Some relevant projects have been mentioned already. This section draws attention to four more. Examples are taken from both Britain and the USA, as well as of two projects involving international co-operation. Experimentation of this kind goes back to the late 1960s, and most of the work is still going forward.

A. World Order—an interdisciplinary study

The following is extracted from 'An interdisciplinary approach to peace and world order' by Professor Lawrence E. Metcalf of the University of Illinois, and was first published in 'Media and Methods', October 1969. He is writing in support of the **World Order Models Project**, supported by the World Law Fund, 11 West 42nd Street, New York, N.Y. 10036. We hope to publish a discussion of later developments in a future issue.

Most curriculum projects these days started with an attempt to identify the key concepts within a basic intellectual discipline. It has been suggested that an interdisciplinary perspective addressed to large social problems and the interests of students would more adequately prepare high school students for the task and challenge of citizenship in a democratic society. This latter approach does not deny the value of key concepts from economics, sociology, geography, and other fields. Such concepts are necessary to analysis and understanding of moral social problems. But discipline-centered projects typically leave synthesis of scattered insights to the out-of-school activity and reflection of students. Somehow, what is learned in school can be put together later, and elsewhere.

What is apparently needed is an interdisciplinary discipline. The discipline of world order promises to be that kind of discipline. Under the auspices of the World Law Fund attempts are being made to develop a synthetic discipline for the study of world order problems among university scholars. At the same time, new instructional materials that reflect the concepts of an emergent discipline of world order are in process of development together with the education of teachers in the use of such material.

The World Order Models Project, directed by Saul Mendlovitz, brings together regional groups of scholars charged with the development of world order models. Each group is

drawn from one of the world's major regions. Each region has been asked to set forth a structural and organizational solution to the problem of war. In order to avoid the sentimental crime of utopianism each group has also been asked to solve the problem of transitional steps from this world to a better one. The effort is both transnational and futuristic. This endeavour will hopefully suggest directions and content for the study of international relations in schools and colleges. The traditional study of international relations is largely addressed to one question, how can each nation, or group of nations, maximize the national interest within a balance-of-power system. The discipline of world order, in its early stages of development, asked a quite different question, how to eliminate war as a social institution. This question centered upon study of the concepts of peace-keeping, disarmament, inspection, police forces, and pacific settlement of international conflicts and tensions.

One consequence of WOMP (World Order Models Project) has been to push to the foreground the equally important questions of economic welfare and social justice.

In addition to war, starvation, and hunger there is the problem of human rights. Hundreds of millions of individuals live under regimes that deny and oppose such basic rights as free speech, free press, freedom of religion and assembly, and suffrage. Social justice, as well as economic welfare, is both a cause of war and an effect of arms races. It is no wonder, then, that war, poverty, and race are considered the most compelling problems of today's world.

In such a world the study of balance-of-power politics reveals the impotence of the

nation state for solution of the problems of war, economic welfare, and social justice.

Given these problems and the incapacity of any combination of nation states to provide for the national security and the basic needs of people, the study of world order asks us to consider alternative models or solutions. But a study of world order models is insufficient. It is freely granted that we live in a transitional world characterized by a profound crisis in human beliefs and values. Much has been written about transitional woman. Man is equally transitional. Men and women from a variety of cultures and societies no longer have faith in inherited institutions

B. Our beastly selves

The work of the Schools Council **Integrated Studies Project** was described in the WSB No. 23, June 1972. It shows with the World Order Models Project a concern to use the insights of more than one discipline in exploring issues of major human importance. Below is one of the suggested activities from the introductory unit **Exploration Man**, and it tries to help children come to terms with some of the disturbing aspects of their own personalities, and their feelings of antagonism towards others.

A hero journey. This is an activity which may be best if led by your teacher, but the main steps could be these. You will feel that some are rather personal, when you will be working away by yourself. Some will be carried out by the whole class together.

- (a) **What are you afraid of?** — You alone know. Some things many people are afraid of are heights—darkness—blood. One could add other things, such as being alone, or fire, but these are only disturbing in extremes. At times they may be very pleasant. Are you afraid of what other people think? Or of being bullied by older children, or . . . Think about it, then draw up a list, even if you are not willing to show this to anybody.
- (b) **Make a dragon out of your fears!** — To get the idea, just look at any old dragon. Everything about dragons links with fear: — fire breathing out (frightens other people. May remind us of the anger we fear in ourselves.)

and the values attached to them.

Because the crisis is as much valuational as factual, the discipline of world order does not share with sister social sciences a value-free pretense. It assumes the desirability of a world free from war, poverty, and tyranny. Its research task is to make systematic studies of institutional means for achievement of these valued ends.

LAWRENCE E. METCALF.

For a further elaboration of these ideas see Johann Galtung **World Order Models Project: a Transnational Perspective**. Paper prepared for the symposium on 'Value and Knowledge Requirements for Peace', American Association for the Advancement of Science, 1971.

- all scales and plate-armour (they must be even more afraid of other people than we are. Terribly afraid of getting hurt.)
- live in dark caves, or Plains of Ill Luck, or rocky deserts. (All disturbingly lonely and sinister places. They put the wind up one!)
- they eat people and like blood (the sort of anxieties about life and death we hide away in the back of our mind.)

Anyway, paint a picture of your dragon. Let him be as lurid, ugly coloured, and menacing as you can make him. You will probably find it best if you work very quickly, and don't worry if some of the colours run together.

- (c) **Fight him!** — They say that the hero is the man who conquers fear. So go to it, young hero.
At this point, it might be useful to switch over and do more things together with the class.
 - i) **Look at pictures of men fighting dragons** — Show coloured slides of St George and the Dragon and other paintings of dragon fights.
 - ii) **You mime the dragon fight together** — You could make a marvellous dragon, if about half a dozen of you joined together on the pantomime-

horse principle. You want music such as Stravinsky's 'Rite of Spring' — which Walt Disney once accompanied with pictures of primeval monsters. Several of you might dance with swords, and ring him round in a circle that slowly closes in to the kill. He's dead! A whirling-round dance of rejoicing. We bury him, but . . .

- (d) **Returns to life!** — No, this is not a fairy story where you 'live happily ever after'. Here are four verses from the start of a poem by Robert Graves:

This Blatant Beast was finally overcome
And in no secret tourney: wit and fashion
Flocked out and for compassion
Wept as the Red Cross Knight pushed the
blade home.

The people danced and sang the paeans
due,
Roasting whole oxen on the public spit:
Twelve mountain peaks were lit
With bonfires. Yet their hearts were doubt
and rue.

Therefore no grave was deep enough to
hold
The Beast, who after days came thrusting
out,
Wormy from rump to snout,
His yellow cere-cloth patched with the
grave's mould.

Nor could sea hold him: anchored with
huge rocks,
He swelled and buoyed them up, paddling
ashore
As evident as before
With deep-sea ooze and salty creaking
bones.

It is worth stopping for a bit — getting a real feel of the words. The horror is upon us worse than before.

- (e) **Whatever can we do?** — Here are some clues about fighting and finally overcoming dragons.

- i) **Eat the dragon's heart** — Legendary heroes found that by eating the defeated dragon's heart they get unexpected new energy and strength. Pity we buried him. Especially as he 'after days came thrusting out'.
- ii) **Don't fight, but embrace** — in an old old French story, the dragon then turned into a beautiful girl.
- iii) **Call off the fight because you feel sorry for the dragon** — See the story of Ted Hughes where the Iron Man had a contest with the dragon from a star. After two rounds, the dragon began to weep. The Iron Man made him promise to help men, which he did by spinning round the earth making wonderful sounds — 'Music of the Spheres'.
- iv) **Living together** — In the poem above, the knight and dragon end by living in a cave together. The dragon served him, 'And crept into his grave when he was dead'.

- (f) **Dragon Dance: Number 2** — So we did it wrong, and will have to work out something new. Use the suggestions in (e) above to work out a new dragon dance, in which the dragon problem is really dealt with. It may well end with both knight and the dragon triumphant, so that you will want to carry his flaming image ever after on your shields! Many a knight, king and Chinese emperor have done just that.

This is taken from page 92 — 'The fear-full dragon' — of **Exploration Man: an Introduction to Integrated studies**, published jointly by the Schools Council and the Oxford University Press. Lively work was also stimulated by Carl Sandburg's poem, beginning 'There is a wolf in me . . .'. For further comment on 'The Iron Man', see the WSB No. 26, March 1973, as well as Ted Hughes's outstanding analysis of his own story in **Children's literature in education**. No. 1. March 1970, Ward Lock Educational. For a delightful example of the hero journey and the reconciliation theme, see the re-telling for children of the Celtic legend **Maildun the Voyager** by James Reeves, Carousel Books, 1974, and also published by Hamish Hamilton.

C. "Earthship: A planet in crisis"

One very important aspect of this project, launched in 1971, is that its very development is based on international co-operation, including links between schools in different parts of the world. Its director is Magnus Haavelsrud, Professor of Conflict and Peace Research, Universitetet 1 Oslo, Blindern, Postboks 1070, Oslo 3, Norway.

THE LAUNCHING

Educators representing eight nations participated in a conference during the first week of June, 1971. The purpose of the conference was to create a teaching-learning unit for eleven-thirteen year olds around the world, which would be global in its approach and emphasize in its strategies the systemness of earth and the interrelationship of factors affecting mankind. The unit focus was fluid geography, a perspective developed by Richard Buckminster Fuller, which incorporates earth motion, earth relations to the solar system, land water relations on earth, and the synergetic effects of land, water, plants, distance, time, light, altitude, and temperature — upon man. The participants also extended their efforts toward planning a program on crucial global problems such as demographic questions, and a set of simulation exercises for problem-solving purposes.

THE MATERIALS

The basic geography unit was completed and is now being tested. It consists of a set of materials for student and teacher use and a teacher's guide which provides a framework within which physical geography can be studied. Unlike traditional physical geography, the materials provide the added dimension of focus upon the whole earth at all times, and the network of interrelationships which govern man's life on earth.

Activities involving manipulation of physical objects were devised to reduce, and where possible, eliminate verbal instructions which would have to translate from English into other languages. Thus, the conference participants attempted to design a learning unit with a heavy visual and tactual load and light verbal load. Hopefully, it will become a prototype of a series of transnational learning units for social studies education.

The simulation sequence is projected as a culmination of the entire program. It is to be based on worldwide problems such as population growth and resource depletion and will involve students in role-playing 'spaceship earth' decision-makers, attempting to resolve crises. The designers seek two levels of transfer from the experiences they have planned: (1) from global geographic information and concepts and data on world problems transfer is expected to aid students in global decision-making simulation exercises; and (2) from these, transfer is expected to aid students in the actual, life-long decision-making about global realities which face citizens of the world community.

The present proposal is especially suited to meet the needs of curricula on worldwide phenomena because it was transnationally conceived, and the continued transnational development of the unit will ensure a constant check on the limited vision of world issues which almost invariably occur from a one-nation perspective.

THE PROGRAMME

Phase I

Earthship in Space

Phase II

Assessment of Salient Issues — 'What Is' and 'What Will Be'.

1. Population
2. Development, Distribution/Use of Resources
3. Eco-balance
4. Social Justice
5. Conflict and Cooperation
6. Participation

Phase III

Simulation Exercise — Reality Assessment ('What Is' and 'What Will be' extended to 'What Should Be')

Phase IV

End Result — Three Proposals

TRANSNATIONAL AND INTER-SCHOOL

This 'End Result' is of particular significance.

Assuming the student has acquired a certain amount of basic knowledge about the issues treated as well as clarified value premises for a preferred world as related to these issues through simulation exercises techniques, he or she should be encouraged to write proposals for the improvement of conditions (according to his/her value stances toward the future) in his/her own community or nation. Because most problems related to population, development and distribution/use of resources, eco-balance, social justice, conflict/cooperation, and participation are present on global as well as community levels, those proposals would serve to establish a direct connection between the locality with which one identifies and the earthship of which that locality is a part.

It is recommended that each class or group of students establish direct contact with at least three classes or student groups using the same curriculum in other areas of the world. Ideally, one would select these three classes in diverse areas of the world pertaining to ideology and degree of development in

order to have different perspectives on the respective proposals.

One or several students in these three classes would then critique the proposals sent to them. This feedback would then be considered by the originator of the proposals. A re-evaluation of one's stances toward the resolution of the three issues would occur with possible revisions resulting. If further dialogue/debate is wanted, it might be continued. When the proposal writer feels that the proposal is final, the student might, if the school and community structure so allows, take certain steps to inform the community about the recommended solutions to the problems concerned. This might be done collectively or individually. A selection of these proposals from each part of the world might be assembled and published in book form. It should be emphasized that participation in this last activity is not necessary in order for the modules to have educational value in and of themselves.

MAGNUS HAAVELSRUD

D. Films, fights and insights

A recent WSB No. 30, March 1974 was edited by Robin Richardson, Director of the **World Studies Project**. He explained the interest of the project in using films as a starting point, and he suggested a number of films that schools might use. He has also been responsible for a schools television series, called 'The Messengers', produced by Granada Television Ltd, Manchester, UK. This consisted of extracts from war films, and others about conflict — British, American, French, Polish and Russian — all of which could claim to have high artistic merit. The accompanying teachers booklet offered a range of follow-up suggestions, and the material below is taken from it. Robin Richardson offered these points, as an aid to teachers in structuring discussions. The series will be transmitted again during school years 1974/5 and 1975/6

1. ESCALATION — SIX STAGES

1. There is a threat to my sense of identity or to my freedom of action. I can either (1a) avoid conflict; or (2) engage in conflict.

2. If you decide to engage in conflict I have a fundamental choice between (2a) using persuasion; and (3) using force.

1a. There are two main ways in which I can avoid conflict — (i) running away, physically or mentally; (ii) submitting to, or complying with, my opponent.

2a. There are two main kinds of persuasion — (i) 'directive', in which I make it very clear what my own views are; (ii) 'non-directive', in which I focus primarily on views of opponent. If both fail I must either go back to avoidance, or forwards to force.

3. If I decide to use force I have a fundamental choice between (3a) organisational force; and (4) physical force — i.e. 'violence'.

4. If I decide to use physical force I can direct this either (4a) against property; or (5) against persons.

5. If I decided to use physical force against persons I have a choice between (5a) containment; and (6) hurt.

6. If I decide physically to hurt my opponent, I can choose to stop short of actually killing him, and I can choose the extent to which I hurt also his friends and allies.

NOTE: This sketch can be used to analyse the development (and possibly modes of resolution) of very many different kinds of conflict. For example, it is of interest to apply it not only to the behaviour of each of two countries (for example Britain and Germany in the 1930s) but also to the behaviour of a teacher and pupil in conflict, or a parent and child, or the law and an individual.

2. FACTORS AFFECTING INTERNATIONAL CONFLICT

The above choices imply no value judgements — for example there is no intention to suggest that persuasion is inherently preferable to force. Nevertheless, it is the case that human beings make and acknowledge mistakes in relation to conflict, and that these mistakes frequently involve escalation. The notes below ask two kinds of questions. (i) Under what social circumstances are a nation's decision-makers likely to escalate an international conflict unnecessarily? (ii) Under what personal circumstances is an individual citizen likely to give his or her support to a political decision to escalate a conflict? It must be emphasised that these notes are offered as tentative enquiries, not as a definitive statement.

Social conditions

— when there is a failure of communication between countries; there being four main

3a. Two main kinds of organisational force — (i) removal of privileges, favours, 'aid', 'protection', etc.; (ii) positive sanctions — rebukes, fines, trade barriers, etc. If organisational force fails I need to go back to persuasion or else (as is frequent) to physical force.

4a. Physical force directed against property can involve either (i) actual damage or destruction; or (ii) confiscation.

5a. Containment has two main kinds — (i) when a serious attempt is made at rehabilitation or conversion; (ii) when no such attempt is made.

stages at which failure may take place — failure to receive correct information, failure to interpret information, failure to formulate an appropriate response, failure to transmit the response.

— when in many of society's institutions particularly industrial ones) there is a hierarchical decision-making structure, hence much inequality of power and status.

— when, in addition, there is much inequality of wealth and income in society at large.

— when, in consequence of the two factors just mentioned, there is — potentially or actually — a considerable measure of internal unrest.

— when there is conflict between the generations, such that there are relatively few avenues open to the young for achievement and self-fulfilment.

- when the opponents are 'different' — different language, different physical characteristics, different religion.
- when there are many negative stereotypes of the opponents present in everyday culture — for example in films, the press, cartoons, jokes, the teaching of history and geography in schools, everyday conversation, etc.

Personal conditions

- when I am discontented with a lowly position (due either to my age or to my social class, or both) in a hierarchical decision-making structure.
- when I have never, or virtually never, had an opportunity to meet members of the opposing country on a face-to-face basis.
- when I am involved in certain unsatisfying relationships with family and friends — for example, there are perhaps instances of the kinds of failure of communication outlined above.
- when I have a fatalistic sense that nothing I personally do can affect the course of events — for example, I see war as a 'calamity' which just comes rather than a decision made by human beings.

ROBIN RICHARDSON

Further classroom material (pictures, cartoons, questionnaires, etc) on the themes of the series can be found in **In Love and War**, by Robin Richardson. Inspection copies are available from Hart-Davis Educational Limited, St Albans, Herts. Further film material, and discussion exercises similar to the ones in this booklet, are to be found in the **Problems of World Order** series, compiled and distributed by Visnews. Individual titles are: 'World Health', 'Hi-jacking', 'Cultural Heritage', 'Communications Satellites'. Further details can be obtained from Visnews Productions, Education Division, School Road, London NW10 6TD.

COVER PICTURES

The front cover shows a pencil drawing by a thirteen-year old girl in a London comprehensive school, on the theme of 'The Enemy'. The back cover is a facsimile, reduced in size, of one sheet from the **Whole Earth Topics Calendar** — this is a calendar, not of dates, but of 'topics for living in a shrinking world'. It has a large format (A2) — suitable for wall display — and treats 36 different topics. It is accompanied by a very useful punched booklet for the teacher. It costs £1.85, plus 20p postage, and can be obtained from VCOAD Education Unit, Parnell House, 25 Wilton Road, London SW1.

THE ENEMY IN MY ROOM

(This is another response by a 13 year old girl in the same school. The theme of 'The Enemy' was not discussed, but left for each pupil to express in their own way. Children saw 'the enemy' very differently — in nature, sport and home, as well as in war. Two aspects appeared frequently (a) the enemy as an expression of their own fears (b) the wish to be friends with, or at least reach out towards the enemy. Eyes- and eyes are significant in both the examples offered here — do both: eyes can seem menacing, but we also try to make contact with our eyes.)

My enemy is not an ordinary enemy. He cannot express his feelings in words, be hurt, or do any harm, although I feel it would be better if he could. At least, then I would know where I stand and be able to talk the whole thing over with him. In this way I might discover why he is terrorising me. He is not frightening in the normal way; it is just the look on his face that I cannot stand — his horrible piercing stare.

Whenever I go into my bedroom he is there, waiting for me, his eyes gleaming with ghostly light. In whatever corner of the room I stand, his eyes always seem to shine in my direction. All through the day and night he sits in the same position glaring at me, and I am sometimes glad to go to school and get away from him. In the evenings I dread going home, for I know he will be waiting, and watching with that same cold, glassy stare and malicious look on his face. Yet all the time he utters not a sound. . . .

Maybe I have mistaken his glance. Instead of being evil and sinister, perhaps it is just his way of expressing how unhappy and unwanted he feels. He probably sits all day, dreaming of the happy hours we used to share. . . . All he can do is just sit and think wistfully, wondering what has gone wrong and why this has happened to him. I think that if he was shown more affection he would cease to be my enemy and become a close friend. In a way I really feel great sympathy for him, for he is only a big, furry, cuddly, orange teddy bear, who is hoping, wishing, and waiting for the day when he can once more feel that he belongs to someone.



Afghanistan. This man has mainly Caucasoid features: pale pink to olive to light brown skin, head hair that is curly to straight, much body hair, a fairly narrow nose, rather thin lips. People with these features probably first evolved in north-west Asia. People with these features are now found living in many places.



Nigeria. This man has mainly Negroid features: brown or blackish skin, dark curly head hair, little body hair, flatish nose, rather full lips. People with these features probably first evolved in Central Africa. People with these features are now found living in many places.

faces

People look much the same everywhere: usually two eyes, one nose, one mouth, two ears, hair, a smile if they're happy, a frown if they're sad. But there are differences as well: colour of skin, colour of eyes and hair, shape of eyes, shape of nose...

No one knows quite why there are these differences. People living today are all one kind of man, *homo sapiens*. This sort of man has been living on the earth for the last 50,000 years. (Other sorts of men lived on the earth earlier than this – going back more than a million years ago.)

One idea that might explain differences is that over the last million years there have been four great ice ages (each age lasting tens of thousands of years). During ice ages, people in different parts of the world were cut off from each other – and could not mix freely. Groups of people with different features may have come from this. Since the last ice age, people have been moving about quite a lot.

It is usually true that people living near the equator have darker skin. (The sun is hottest around the equator.) When human skin is exposed to sunlight, 'melanin' darkens the skin to protect it. A 'sun tan' is caused by this melanin. The number of hours (and hotness) of sunlight each day varies in different parts of the world. It is not surprising that people have skins ranging from pale pink to dark brown. The closer to the equator, the darker the skin is generally true – but not always true. Scientists are still puzzled by cases where this is not so, but people have moved around so much, and mixed so much with other groups, that there can be no simple reason to explain the many variations of people that we now see.

Scientists are not sure about noses, either. Some say that a high narrow nose is a help in a cold climate (warming the air before it reaches the lungs). Northern Europeans usually have this narrow nose – but so do people in hot, dry areas of south-western Asia and northern Africa. It may be that a high narrow nose helps to moisten the desert air. There is certainly no one simple answer for why people look the way they do.

People are not any 'better' or 'worse' than other people just because of the colour of their skin or the shape of their nose. While there are differences in how people look – people all over the world are much more like each other than different.



Thailand. This woman has mainly Mongoloid features: yellowish or coppery skin, black straight head hair, little body hair, flatish nose, broad cheekbones, fold of skin across the inner corner of the eye which makes 'look slanting'. People with these features probably first evolved in north-east Asia. People with these features are found living in many places.

WORLD STUDIES BULLETIN

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Starting again: some notes and questions

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1. We're the Planet Earth Education Programme, but please call us PEEP for short — a dialogue for our times

"We're setting up this new project. It's called the Planet Earth Education Programme, and what we're going to do is. . . ."

"Excuse me, but it's called the what?"

"Well the phrase itself isn't important. What I said was Planet Earth Education Programme. But it's only a phrase, it's not important. Phrases aren't important, they're not important at all. What's important is what we're going to do, and that's what I. . . ."

"Excuse me, but I happen to think that phrases do tend to be rather important. How did you come to choose this one?"

"Well we wanted something new, of course, a phrase that no-one else had thought of. First of all we thought of 'education for international understanding', and we thought that was really rather good, it really summed everything up, but then we found that the Unesco people in Paris had already thought of it first. So then we thought of 'education for world citizenship', and we thought that that was rather good too, indeed we thought it was even better, but then we found that we'd been beaten to it by these people in London. Then 'world order studies' — but no, these people in New York. 'Global development studies' — no, more people in New York. 'Global studies' — Massachusetts. 'Development education' — virtually every single charity and aid agency in the northern hemisphere. 'Peace education' — Oslo and Frankfurt, and many places in between. 'World studies' — no, more people in London. 'World education' — 50 years old, world wide, and still going strong. Then finally we thought of 'Planet Earth Education', which we thought made the right sort of noise, and. . . ."

"And you're really going to do something new, something that no-one else has ever tried before?"

"Well not entirely new, of course. But it's quite new. We've definitely got our own angle. What we're concentrating on is global interdependence. This is the big new thing in the modern world — interdependence, all the separate countries joined together, and of course we're also against racial prejudice, like all the other people I mentioned, and we're against war, and poverty — definitely, we're against poverty — and population, and pollution, these are all things we're definitely against, you realise, but the main thing is interdependence."

"You're against it?"

"No, we're not against it, we're. . . ."

"You're for it?"

"No, we're not for it, we're neutral. I mean, it's just there, it's a fact of life. What we want to do is study it, or rather, we want to get other people to study it — particularly children in schools. But also teachers of course. Strictly between ourselves, an awful lot of teachers are rather ignorant, and so. . . ."

"Where did it come from?"

"Where did what come from?"

"Interdependence."

"It's come from modern science and technology, in our view. Especially worldwide communications, jets and satellites and so on, and the worldwide expansion of trade, and we're all dependent nowadays on other countries for our raw materials, and we need other countries to buy the goods we want to export, and to supply the skills we need, and. . . ."

"So you wouldn't say it's come mainly from capitalism and colonialism?"

"Well — well, they only came from science and technology, surely."



"I sometimes wish that I, too, were working for myself, and not just for humanity."

(Reprinted with acknowledgement to Punch)

"You wouldn't say that most people who talk about global interdependence have in common that they're at the top of the world's pyramid, and that they've just noticed that the rest of the pyramid isn't quite as stable, not quite as under their control, as dependent on them, as they formerly thought?"

"I think you're merely being cynical."

"You wouldn't say that the modern world is characterised by dependence, and therefore by dominance, much more than by interdependence?"

"Well we're definitely against poverty, as I already said."

"You wouldn't say that the most important business in the modern world is to dismantle, indeed to smash, the world's patterns of dominance and dependence?"

"Well no. Because definitely we're against violence. I think I did mention that. We definitely do believe in the peaceful resolution of conflict under a secure framework of law."

"It's possible to have laws without violence, is it?"

"Laws do have to be enforced, as you surely know. But what I mean is that we're not in favour of smashing things. We definitely don't want to be destructive. On the other hand, we're definitely against poverty, and against racial prejudice, and against all the other things I mentioned. We've got some very positive views."

"You envisage that poverty exists independently of certain specific political patterns of dominance and dependence?"

"Well we're in favour of laws about aid, and social welfare, if that's what you mean."

"You envisage that racial prejudice exists independently of certain specific political patterns of dominance and dependence?"

"We're in favour of laws against discrimination, if that's what you mean."

"I see. Tell me about the educational part of your work."

"Yes, that's much more important, really. And you do realise education and politics have to be kept separate, don't you. I sympathise with what you're saying about politics, I really do, I wouldn't want you to think we don't understand and sympathise, because we do, but politics have to be kept out of education, you know."

"Why?"

"Because. . . ."

"Because the government wouldn't like it?"

"Yes. I mean, no. It's because teachers and parents wouldn't like it. And nor would our sponsors."

"Your sponsors?"

"We've got these grants from several charitable trusts, and of course that means we can't get involved in politics."

"I wonder where the charitable trusts get their money from?"

"Does it matter?"

"Probably, but let it pass. Your programme is a big one, is it?"

"Oh yes, it's really big. It's the whole world, the whole Planet Earth. The idea is to change the school curriculum in every country on the planet. So it's a very big project, you realise."

"I do. How are you going to operate?"

"The first thing is to make a syllabus — a programme, a course of study, a whole series of things and facts that have got to be taught. The programme's called PEEP for short. Then we shall get hold of the top educational administrators, and by appealing to their en-

lightened self-interest we shall get them converted to PEEP. Then they'll get on to principals and headteachers, and convert them. We shall be using the existing chains of command, you see, and then the. . . ."

"That phrase again?"

"Which?"

"The 'existing' something."

"The existing chains of command. But why do you ask? It's not important. Phrases aren't important. Then the principals will tell the ordinary teachers about PEEP, and that they've got to teach it, and the teachers will tell the facts to the children."

"Why?"

"Why what?"

"Why will the teachers tell the facts to the children?"

"So that the children learn the facts, of course. Though mind you, it's not just facts, you know. It's attitudes too. I mean, we're in favour of the affective domain, I wouldn't like you to think we're not in favour of the affective domain, because we are. Also progressive and pupil-centred learning methods, that's another thing we're in favour of."

"I'm sure you are. But why do you want children to learn all this?"

"So that they're better informed, of course."

"And then?"

"Then they'll give the right sort of support to politicians who have got the right sort of policies."

"Policies about what?"

"Policies about interdependence, of course. In more detail, we want laws to eliminate poverty, laws to eradicate racial prejudice, laws to put an end to war and pollution, and so on."

"You envisage that changes happen in this world when people at the top, for example politicians, have the right sort of policies, and make the right sort of laws?"

"Of course. Doesn't everyone? Though there

does have to be political will. That's the whole point of PEEP — to get people behind the politicians."

"You don't think that you're likely to perpetuate the very patterns of dominance and dependence that need changing?"

"I don't see why."

"You don't think that pyramids can, and normally do, change from the bottom upwards rather than from the top downwards?"

"I don't see what that's got to do with PEEP."

"You don't see the world as a series of interlocking patterns of dominance, great twisted piles of intermeshed chains of command, such that everyone, everyone, is in a position to do something about it, here, now, today, to shake free?"

"If you're talking about violent revolution again, I don't agree with you. Violence never solves anything."

"I'm talking about pain maybe, but not about violence. Well, not necessarily. And pain suffered, not pain inflicted. For example, the pain you and I will suffer if once we stop trying to dominate each other."

"I'm not trying to dominate you, surely."



"There goes another white liberal."

(Reprinted with acknowledgement to Punch)

"I think you are. And I have been trying to dominate you — make you dependent on me. But more to the point, the current reality, for us, is you-and-me. If we cannot analyse and change **this** situation, **this relationship**, there's nothing we can do but hamhanded harm if we venture out into schools, or into the world itself. And another thing, the two of us here together, we have been trying to dominate anyone who happened to be listening."

"Perhaps they wanted to be dominated."

"Perhaps. But I doubt it. No-one really wants to be dependent."

"No, but. . . ."

"Yes?"

"People do want to be needed. And people do need people. It's a cliché, but people do need people."

"Yes. Yes on that at least you're quite right. People got people into this tangle we're all in, the patterns of dominance, and only people can get people out."

"So?"

"So for God's sake let's shut up. Both of us."



"But if we ban oil, won't they ban Coca-Cola?"

(Reprinted with acknowledgement to Punch)

2. The conversion of the powerful— a thread of words

SAME BOAT?

"Are we all in the same boat? If the boat's name is Earth or Spaceship Earth, can anyone question that my approximately 4 billion fellow humans are in the same boat as I am? Nobody would dispute this fact per se; but I hope every child and every adult would be aware of the **incompleteness** of the 'same-boat' metaphor. The ship we are all travelling in through space is divided into many classes — from the most affluent to the most destitute. Most of **the 80,000 children** who died **today** lived on the lower decks, where food, water, shelter, clothing, and health services are in short supply. I live in the first class. This article is produced by a first-class passenger and addressed to other first-class passengers."¹

And this thread of words. It's put together in the first-class. We, we trickling it through our minds, we are all in the first-class. Only first-class passengers are likely to read this, to handle this. But at least not all of us, thank God not quite all of us, are from the West.

A NON-WESTERN VIEW

"The education-for-peace movement, which had its start in the late 60's chiefly in the United States and Europe, has made such vast strides in this comparatively short interval that it is now a matter of concern throughout the world. . . . For a non-Westerner like myself this brings up many questions. For example, people outside Western civilization are coming to feel more and more that Western civilization is at last at an impasse, and that therefore no fair or effective counter-measure (involving a new global consciousness, new value systems, a just world order, etc.) can be expected prior to a drastic change in the status quo — namely, the disfranchisement of Western autocracy. In the light of this, is it really proper to set survival education — as opposed to a consideration of such problems as this matter of Western dominance — as the core of peace education programs? Further, can we at all expect the

power-holders in the current international community to generously yield, on their own initiative, their authority by reason of the survival crisis facing mankind? In other words, with the global power structure being what it is, it is impossible (impractical?) to create an environment where the peoples of the world truly and wholeheartedly share problems and combine efforts in bringing about viable (equitable?) circumstances for people **throughout** the world; we must first deal with the problems of power relations I just mentioned — but how?

"I take the liberty of making such remarks because these contentions haven't as yet been recognized and studied as an integral facet of peace education; but the situation is so serious that peace education, I believe, cannot possibly achieve its goal without confronting these problems.

"When considering power interactions of all kinds between the West and the non-West, the cardinal fact one must never overlook is that these exchanges have been carried out on unequal terms decisively advantageous to the powerful — i.e. the Western-party. This has so exclusively been the pattern that until only recently scarcely anyone among the powerful even began to doubt the legitimacy of such an arrangement. The powerful monopolized the right to teach, decide, and take the lead in all situations, based on their unshaken view of themselves as the superior guardians of Truth on all matters theoretical and practical. The devastating consequence of this arbitrary assumption is clearly exemplified in the tragic plight of colonized regions all over the world.

". . . Let me return to the peace curricula coming out of the United States. Needless to say they are intelligent and well-intentioned programs. Nevertheless, I cannot help but question and doubt, since these curricula are limited — so far, at least — to the thoughts of

those who are in fact members of the ruling culture, and who thus cannot or will not deal with issues centred around direct experiences of being oppressed, belittled, and ignored.”²

Education not enough, never enough. Even first-class education. Or rather, especially first-class education. Not enough. Not, that is, if it involves, as it usually does, no more than ‘information’ and ‘awareness’. For ‘information’ and ‘awareness’, these are never enough.

COMMITMENT

“What is a globally aware and informed teaching institution? . . . Shouldn’t **commitment** be an essential trait besides information and awareness?

“For this conference ‘the conscious bias is directed toward the industrially advanced countries, in reflection of a concept . . . that education within such countries about a more global understanding will help to form more enlightened citizens, to the benefit of all countries.’

“This would be true if with Plato we accept 1) the Socratic identification of virtue with knowledge, 2) his idea that virtue is teachable, and 3) that only the ignorant do evil. This is a questionable assumption, to say the least, outside the Platonic framework. In the modern world, information is power, and power leads to corruption and abuse unless it is balanced, among other things, by a strong commitment to the attainment of socially beneficial goals.

“Probably the most important task facing a ‘globally aware and informed teaching institution’ will be to elicit from all its members a strong commitment to global social change beneficial to the whole of humanity. This, however, raises a number of further questions. Given the wide diversity of cultures, what value framework is to serve as criterion for the desirable in a world perspective? Given the latent — and manifest — conflicts of interests between nations, and between social classes within nations, is it possible to design social change policies without affecting the interests of the institution’s country? Given the present power structure, how could such policies be viable if they affect the interests of powerful nations?

“It is very possible that **commitment** should be the central concept around which information and awareness should be constructed. How will such a commitment be elicited?

“. . . Let me submit that, for the reasons stated above, a more adequate concept is that of a Globally Informed, Aware **and Committed** Educational Institution. Such an institution will have to face these and many other questions. It will not be an easy task. Its role will probably be conflictive. If it fails in what is suggested to be the central concept, commitment, then instead of contributing to the world benefit, it might contribute to a further accumulation of power within advanced industrial countries, and, though unaware, it might end up educating the Twenty-first Century global imperialists.”³

Yes. Commitment to global social change, but not just another junta, well-intentioned but clumsy, of global imperialists. Struggle, struggle. For some of us the struggle is still mainly, we often feel, to find words to talk with. Words to pass and polish between us in the little groups of us. Words to get clearer our sense of what, any way, we don’t want.

FREEDOM FIGHTERS?

“The group felt that it was moving towards **agreement** that the goal of Global Development Education is **conscientization of the learner** — the formation of aware persons alone being insufficient. What is desired is persons actively involved in change — change that brings about greater justice in the world, from the individual to the global level. Some members of the group preferred to describe such persons as ‘**freedom fighters**’ while others, for tactical reasons, preferred the phrase ‘change agents’.

“Whether as ‘freedom fighters’ or as ‘change agents’, students need the **active mastery of certain key concepts**, such that they develop confidence in their own ability to make sense of world trends and events. Examples of key concepts, amongst others, are the following:

“**Structural Violence** — the ways in which human beings can be constrained, or even indeed maimed, undernourished or killed, by forms of social and political organisation. Such ‘violence’ can be said to exist not only at the

global level, for example between the northern hemisphere and the southern, but also within every country, and in very many institutions, including schools. Many members of the group thought that the phrase 'structural violence' was unfortunate in its connotations, and proposed alternative phrases such as 'patterns of dominance', 'inequality', 'structures of injustice', 'power relationships', and 'exploitation.'

Interdependence — the fact that. . . ."⁴

And teaching-and-learning itself, gripped in the fist, velvet-gloved maybe, but the first, of structural violence. In the desks and four walls of the school classroom, and in the corridors between the classrooms, but not only there. Not only there. It's world-wide. Well, world-high. And world-low. Primary education for the primary sector, the hewers and drawers of commodities. Secondary education for processing, manufacturing. And tertiary for tertiary, the research and the thinking, the management, the creativity, the quality of life, the readers of these pages, the hands which hold this thread, here, now. First-class, tertiary sector, here we are. Now.

POLITICAL STABILITY

"Political stability (in developed countries) is maintained by constantly increasing economic output, thereby quieting demand for a redistribution of wealth. Economic output is increased by making more and more of the lower level jobs mechanical and routine while the higher level ones require constantly greater coordinating skill, thus intensifying the division of labour. Formal educational institutions maintain this division by reflecting its essential characteristics in the classroom. Thus while for some children the emphasis in school is on external discipline and control, for others it is on the development of creative and intellectual skills. This process, when functioning properly, quiets any demand for a redistribution of work, thereby maintaining the sharp division of labour, thereby maintaining economic output, thereby maintaining political stability.

". . . Instead of the school being the training ground for well-disciplined, productive workers the danger is that it will become the recruiting station for wildcat strikers, and malingerers. One of the few ways to reduce this tension while maintaining extended economic growth is to shift more and more labour

into the tertiary sector of the economy, and hence reduce the need for a large number of rigid schools that must be devoted to external discipline and control. However, given the continuing need for labour at the primary sector of the economy, given too the limits of the tertiary sector to absorb manpower, and given the overwhelming acceptance of the idea of economic growth and the distribution of labour that it entails, there are limits to how much routine tasks can be reduced by relying on domestic production alone. Thus if economic growth is to be maintained along with political stability, it becomes necessary for the advanced nations either to export the more routine production processes to other nations, such as when Japanese TV assembly plants go to Korea, or to import routine labour from other countries, as when Yugoslavian workers go to West Germany.

". . . The developed world has options at its disposal which are not available to the developing one. If, for example, the demand for a higher quality of life threatens political stability, or if heightened political consciousness threatens economic growth, in a developed country it is possible to reduce the tension by exporting the more routine processing to other nations and by expanding openings at the tertiary levels. In order to achieve the desired tranquillity, however, it is essential that the same opportunities not exist in the developing world, for it must remain the recipient of the routine tasks that are exported, and this also means much greater restriction on the possibilities for educational reform.

"The limited possibilities for educational reform creates another significant difference between the developed world and the nations that exist on the periphery. It is possible in the developed nations to induce political order and domestic calm through educational reform by the emphasis on internal, psychological self-control that is associated with child-centred or progressive schools, but this possibility does not exist in the same way for the periphery nations. Because the emphasis in these areas must be on the mechanical routine tasks of production, which are by

their very nature alienating, the emphasis in the schools must be secured by rigid discipline and external control. This may explain, for example, why so much of the aid of the developed world towards the developing one is spent on the training of the police and the army, which functions internally to maintain the privileges of a small middle class, and externally to maintain the economic relationship with the developed world.”⁵

But change. How to change. Is it mere poetry, mere gimmickry of language, to wonder about turning things, exactly, upside down? The rich to wait at the gates of the poor. The teachers to sit at the feet of the pupils. The articulate to hang on the lips of the silent. The centre to move to the periphery. Yes, maybe mere gimmickry of language. An upside-down pyramid is, after all, and precisely, still a pyramid. But the metaphor is not useless, is it? Go upside down, go inside out, go, but slowly, but holding pain, but suffering not inflicting, to, towards, that which is, that who is, other.

HORIZONTAL NOT VERTICAL

“Dialog: This implies that we free ourselves from the vertical and authoritarian concept of education (one teaches, the other listens, learns, repeats and does), to recognize the possibility of education of everyone with everyone, horizontally, in which everyone learns with everyone else and about everyone. And here we come to Paulo Freire’s distinction between knowledge obtained from books and the other knowledge, which is the real one, but which has been under-estimated by classical education and by the school systems. We believe that every man has value, often hidden or unknown, which he must discover and use along with everyone else. And although he may seem to ‘know’ less, we can learn from him. The group thus starts a mutual discovery process which keeps growing.

“Education for action: We do not try to limit ourselves to developing a critical conscience, which is satisfied with analyzing situations and phenomena. We are in search of an education for action, which has to be the result of the choice of the individuals and of the group, if they are ripe for it.

“Only analyzing the problems is like irritating a wound without any possibility or hope of curing it. It is imperative to consciously seek constructive solutions. Otherwise the groups become desperate, paralyzed, or throw themselves into blind destruction.

“If the group moderator imposes his will on the group (with an attitude which we can call, in many cases, ‘leftist paternalism’), as the group is not ready for it, frustration and failure can result. Because the group would not have been able to make this step yet. **It is essential to take the step that is possible at the moment.** Then tomorrow one can progress to the next step, to more important and difficult action. The child who is learning how to walk has to first test his own capacity for walking; later he might be able to take big jumps. Consequently, this kind of education implies simultaneously a methodology of reflection and a pedagogy of action, which, in turn, develops the critical conscience of the group. Both are progressive in a process of personal and group maturation, which cannot be timed in advance, and in which not everyone follows the same rate of progress. But it is the people themselves that must find solutions. It is not others who will dictate them.”⁶

The horizontal, not the vertical. The group, not the individual. Action, not information. But stretching the tension tight. Not leftist paternalism. And having a clear picture, as clear a picture as possible, of what it’s all towards.

ALTERNATIVE SOCIETY

“. . . **An alternative** is to minimise the distance between the most advantaged members of society and the least advantaged, within the limits required for meeting the basic needs and expanding the life chances of the entire population. Such a policy would mean, among other things, a wider sharing of the more routine, alienating labour, but it would also mean the production of fewer goods requiring the application of alienated labour. Given this model of development, then perhaps education as a liberating activity could proceed with equity, and the routine labours which sometimes must accompany learning could be performed for and by a developing sense of justice.”⁵

There remains this irony. We may (may) have needed tertiary education, and all that, in order to perceive that division of labour, and all that, is what we do not need. Words seem to be needed to state the value of silence. Theory, a high level of generalisation, thus, are perhaps needed to say very simple, very concrete, things. Not that theory always gets us there. As we know. As we do say.

MEMBERS OF A COMMUNITY

“... It is high time that we extend the concept of the community school to the secondary and higher levels. At the present time, we limit it to the elementary school, forgetting the fact that all people, irrespective of age and educational attainment and occupations, are members of a community. In our work in Bac-tad a short time ago, I was surprised that the high school teachers and students residing in that barrio did not see fit to help us dig the canals which brought the water to the village, even though when the water was already flowing they helped themselves with it.

“One graduate of an agricultural college introduced himself to me after we worked on the canal — in which he did not take part at all — and asked me to recommend him for a job in the Government. He said he graduated in 1951, and until that time he had been unable to get a suitable employment. I did not see any poultry or piggery project in his big lot, even though he told me he majored in these fields. He obviously did not think that his higher learning in agricultural subjects had a bearing upon life in the barrio, and so he did his best to stay away from it and await opportunities elsewhere. Had his agricultural training included participation and leadership in community, particularly rural community life, he would have readily taken part in the work that we did and, consequently, he would not have had to ask me to recommend him. Our barrio is not better because of him, and countless other barrios are no better because of our large number of agricultural and other types of vocational schools all over the Philippines, not to mention the larger number of colleges and universities. What a pity!”⁷

Oh silence. Listening not talking. Poor talkative little tertiary sector. Poor talkative first-class. But, but it's where we are.

LEARNING TO KEEP SILENT

“... (The) situation must be met by a complete ‘about-face’ — and I would like to make some specific proposals to head us in that direction. Perhaps the foremost project that the self-proclaimed ‘advanced’ peoples must set before themselves today is that of ‘Learn-

ing to keep silent’ — or, rather, of **cultivating the art of listening**, so as to acquaint themselves with the significance and value of other cultures quite alien to them. Such cultures may no longer be merely looked down upon as the products of an underdeveloped, outdated, and bizarre mentality; they must be respected as a revelation of human wisdom — wisdom which is not the sole property of these ‘advanced’ peoples. More concretely, it must be agreed from the beginning that (1) there be no ranking as to superiority/inferiority of the cultures of the world, and (2) the legitimacy of all cultures be recognized as a fundamental and necessary premise of all movements for peace and justice.

Silence permits listening, which implies an intensive and candid attempt to really learn. This is one of the many wisdoms we inherited from our Oriental ancestors, and deserves much regard at this point. Silence holds two-fold significance at this moment: a cessation of didacticism and arbitrary manipulation on the side of the powerful, and at the same time a chance to speak out on the side of the powerless. Incidentally, in the teachings of Zen, which gives prominence to the dynamics of Silence, we find this seemingly contradictory implication to be integrated and beautifully expounded in such lines as: ‘Sei chu Do ari; Do chu Sei ari’: Silence (stillness) is filled with Motion, and vice versa. Far from an inactive retrospective attitude of mind, silence connotes autonomous full-scale participation, free from all preconceived self-asserting ideas, and in a non-arrogant manner.

“I feel all the more the need for learning on the part of the ‘advanced’ peoples — not only by listening, but also by studying the many abominable and humiliating errors of their past and present, things they would rather forget. They must uncover and try to deal with these errors in order to come to a deeper understanding of themselves before or while they write up their peace programs. **The present age demands, more than anything else, the ‘conversion’ (through enlightenment) of the powerful.** This is the crucial problem that Peace Research and Education must solve with greatest urgency.”²

(References see page 13)



"He was the first real European, born in Denmark, educated in France, married to an Italian, working for a firm in Luxemburg, was hit by a Belgian juggernaut on the M1."

(Reprinted with acknowledgement to Punch)

3. The World Studies project – some problems and plans

The imaginary Planet Earth Education Programme, described here on earlier pages, had a derisory acronym — PEEP. The real World Studies Project, based in London, has no acronym. Unless, that is, a spare vowel is added. In which case the obvious word is WASP. Which evokes a creature whose existence is generally held to be as unnecessary as it is noxious. And which, as an acronym, usually means White Anglo-Saxon Protestant. Which is all by way of recalling that in one way or another, and even before it does anything, the World Studies Project has got an awful lot to live down.

The two previous 'articles' in this Bulletin have drawn attention, in their rather various ways, to some of the main background problems. Is it enough to say that the world is a 'global village'? Is it not more important to assert that it is a feudal village? In which case how shall people, and with what degree of violence and/or pain, try to shake loose from it? Does change come from the centre, from the existing power-structure? Or from the periphery, from the ordinary people? And where does, and where should, education stand in all this? With the power-structure, or against it? And how does change happen in educa-

tion — trickle-down, or trickle-up? (Alternatively put: trickle-out from the centre, or trickle-in from the periphery?) And, getting down to business, real business; what shall teachers do next Monday morning? More important, what shall they do Tuesday and Wednesday, and the rest of the term, the year?

And how shall so-called curriculum projects operate? Are they merely unnecessary and noisome, a mere reinforcement of centre/periphery patterns of dominance and dependence? Or is there a useful role? If there is, what is it?

These seem to be some of the main questions. It may be that they can only be answered, as both previous articles have hinted, if we first shut up — close up the shop, and keep very silent, just listening, just trying to listen. But. But whether out of cowardice or out of realism here we are, still in business, still talking, still here in the green pages. This brief article outlines something of what we're doing, or rather of what we think we're doing, and mentions some plans as well as some problems.

TOWARDS TOMORROW

'Towards Tomorrow' is the rather bold title of a book. (Bold, and on the cover of the book itself, rather illegible.). The book at this stage is only a draft, it's only typewritten, only 600 copies have been printed. Many, but by no means all, readers of this Bulletin have got a copy. The book was published in September 1974, and arose out of a series of meetings and conferences held between November 1973 and June 1974. People from eight different countries were present at these meetings. But the considerable majority were from the UK, and the book has a pronounced UK bias. There follow here some brief notes on the book's main hopes and intentions, and on some of the main criticisms and suggestions which have so far been made.

First, it's important to emphasise that the book is intended to be about **methods** — ways of sparking off people's interest, of bringing abstract issues down to earth, of helping people to get the general hang of such and such an issue. The assumption is that this is the emphasis which teachers would

like next Monday morning, so to speak — some tricks for getting pupils started, getting their eyes a bit more open, getting their minds a bit more alert. The age-range in mind is 12-16. More especially, the hope is that the book will be of particular use to teachers who are already working to get away from, to break loose from, the patterns of dominance and dependence which characterise (it can be said) most school classrooms.

"The first priority for me", many classroom teachers seem to be saying nowadays, particularly in Western countries, "is to get the kids to sit down, and to be reasonably quiet, and to be reasonably what the school calls well-behaved. So all right, I can do that. Put me in a selective school, or give me the brightest kids or a small class anywhere, and I can do that easily. Give me anything else and I can still do it, though only with great strain and only on a good day. But I can do it. Well any way for the sake of argument let's say I can do it. I can contain them. The next thing is, how can I contain them and also get them to learn something useful at the same time? I mean, so that it's really worth their while coming to school? So that they can begin to take control of their own lives? So that they can begin at least to dent the world?"

When thrown into relief by such questions, **'Towards Tomorrow'** is fairly conventional and very modest. It is as a contribution to the handling of such questions, however, that it would most like to be finally judged.

NON-DIRECTIVE FORMAT

A second point about **'Towards Tomorrow'** is that it attempts to be non-directive, and yet at the same time stimulating. It tries to avoid saying "you should do this, you should do that". It tries not to lay anything down. Thus it's a book for dipping into, for picking and choosing things out of, it's a sort of do-it-yourself mosaic of bits and pieces. And yet although there is this take-it-or-leave-it atmosphere there are also quite a number of fairly careful pictures and designs, intended to stimulate, to persuade, to invite.

Well that, any way, was and is the idea. Only the readers of the book, very obviously, are in

a position to comment on the effect of the format, as distinct from the intention.

Third, although **'Towards Tomorrow'** originates in one particular country, and hence has a lot of particular bias, half the draft copies are being circulated in other countries. The hope is that the second edition, planned for late 1975, will benefit from comments and suggestions from overseas, and that it will hence be rather less parochial, less insular and blinkered, than is this draft.

CRITICISMS AND WEAKNESSES

Such, then, are some of the main hopes and intentions. But what of weaknesses? On the basis of suggestions and criticisms which have so far been made, it's possible already to point to two fundamental ways in which the second edition is likely to be different from the draft. (There are of course also many smallish things — misprints, ambiguities, points of emphasis and phrasing, and so on.)

First, it seems important that the second edition should show considerably more respect to the traditional idea of 'syllabus content', 'facts to be learnt', 'ground to be covered', and so on. It's all very well to have a bag of tricks, so to speak, for next Monday morning. But what about Tuesday and Wednesday, and the rest of the year? One way of including this kind of additional emphasis would be to have, say, three books rather than one. Each would still be structured around the notion of 'methods', as at present, but each also would be geared to a particular subject-area. Three subject-areas which look possible are evoked by the phrases: **'global resources'**; **'dominance and liberation'**; **'alternative society'**. There would still be a do-it-yourself format generally, but also a fairly tight presentation of key ideas for readers who would like it.

Second, if teachers do want to use specific things from the book it probably ought to be much easier than it at present is for them to tear pages out, so to speak, and to reproduce them as they stand. This is partly a technical question — of providing black-and-white 'masters' which can be used on a wide variety of equipment; and partly also a question of

more careful choice of language, and of visual designs, such that the pages are more immediately useful and attractive for pupils. In practice this probably means that the material should be available in two forms — both as a book, and as a folder.

But the second edition planned for late 1975 will still not be definitive, not a final answer, not a final set of recommendations. It will remain open to change and criticism. And it will be presented cheaply, modestly. Further, it will be based in part on a series of week-end consultations and workshops, which will themselves have a broadly experimental format.

In addition to such publications and workshops, but also actually part and parcel of such activities, we should like to work in conscious parallel with some of very many other organisations and agencies already active in this field. Such co-operation can of course be between countries as well as within them. With regard to the situation **within** the UK, we note the recent publication of a detailed and careful report by David and Jill Wright (further details below), and the emphasis which is made there on co-operation and co-ordination.

(Continued from page 10)

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3. From a paper by Rodrigo Medellin, general director of the Centro de Estudios Educativos, Mexico City, entitled, **'What is a globally aware and informed teaching institution?'**; presented at a conference sponsored by the Management Institute of National Development, New York, and by UNESCO, and held at Colby College, New Hampshire, June 1974.
4. From a group report at the Colby College conference, June 1974. Members of the group were from Australia, Brazil, Canada, Federal Republic of Germany, Nigeria, Sweden, UK, USA:
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4. Recent ideas, suggestions and news

THE CHANGING WORLD IN THE CLASSROOM

by David and Jill Wright, Published by the UK Commission for Unesco, and available (20p post free) from VCOAD, 25 Wilton Road, London SW1V 1JS. This is a wide-ranging, and extremely valuable, survey of what is currently being done (and of what, so to speak, is not being done) in UK schools with regard to 'development education', 'world studies', 'education for international understanding', etc. One of the most interesting chapters is the last, entitled 'Conclusions and Recommendations'. The authors offer here a diagram to show what they call 'the vicious circle of neglect', and then in considerable detail outline the rich variety of ways in which the circle could be broken. One of the most important recommendations in this regard is that there should be much fuller co-operation, both formal and informal, between the various relevant organisations and agencies. The authors suggest, for example, that a really powerful influence could be exercised on the school curriculum if these four main groups could work much more closely together: those concerned with '**education for international understanding**'; those concerned with '**education about developing countries**'; those concerned with '**multi-cultural education**'; and those concerned with '**education for social justice and community involvement**'. In addition, they recommend that these four educational groups should be in closer touch with people who are involved in political action and activism. Further, such co-operation and co-ordination should presumably be **between** countries as well as **within** countries.

EDUCATION ABOUT GLOBAL DEVELOPMENT

A report of the conference which was held at Colby College, New Hampshire, in June 1974, and which is mentioned also elsewhere in this Bulletin, is available from **Management Institute for National Development, 230 Park Avenue, New York, New York 10017**. The conference was attended by specialists from

seventeen different countries, and was an opportunity for an extremely stimulating interchange of perspective and information. 'If a simple, urgent message can be made concerning this conference, it is this: make people more alive, more human, more sensitive, more knowledgeable, more hopeful, and more committed to change in the global context'. The report is published in association with the Charles F. Kettering Foundation, Suite 300, 5335 Far Hills Avenue, Dayton, Ohio 45429.

AN EXPERIENCE-CENTRED CURRICULUM

by David Wolsk. Available from Unesco, Place de Fontenoy, Paris. This is a handbook for teachers, outlining a series of simple games and exercises which can be used to awaken people's interest in social and international issues, and to involve their feelings and imagination, not just their minds. It is based on a series of international workshops and conferences, and on very considerable experience in a wide variety of countries. The Unesco Project to which it relates was the joint responsibility of Judith Bizot, Unesco; Hans-Martin Müller-Wolf, of the University of Hamburg; and David Wolsk. of the Danish Institute for Educational Research, Copenhagen. The book contains detailed case-studies of four exercises: 'Blind Trust', 'Four Hands on the Clay', 'Level of Aspiration', 'Rumour Experiment'; useful notes on about twenty further exercises; and some valuable theoretical sections discussing ways in which exercises such as these can be integrated with existing syllabuses and programmes of work.

HANDBOOK ON PEACE EDUCATION

edited by Christoph Wulf for the International Peace Research Association, and available from the IPRA Secretariat, P.O. Box 5052, Majorstua, Oslo 3, Norway. Price 6 US dollars. This is a compilation of theoretical essays, by scholars in fifteen different countries. There is of course some inevitable unevenness and overlapping. But the overall impression is of an extremely coherent and powerful argu-

ment, in which the insights of radical peace researchers, on the one hand, and of radical educators, on the other, are brought together. The central analysis undoubtedly gains in strength by being made simultaneously in several different countries and cultural traditions. In addition to theoretical analysis there are also several essays dealing with particular projects and initiatives. Amongst these, an essay by Joachim Hofmann and Reiner Steinberg, from the Federal Republic of Germany, is a brilliant example of the kind of evaluative exercise, as distinct from descriptive exercise, which people involved in 'world studies', 'peace education' etc. increasingly need. The two authors, writing on behalf of a study group, quote verbatim statements about twelve separate projects, and then indicate the criteria by which, in their view, the projects should be evaluated. Their essay is likely to be of interest to a wide variety of readers, not just to those who share their own committed political position, which is socialist.

MULTI-MEDIA MATERIALS FOR STUDIES ON WORLD PEACE

by **Harry A. Johnson and Wayne F. Virag**, and available from them at **Virginia State College, Petersburg, Virginia 23803, USA**. This is an extremely full list of materials currently available in the USA. There are references to books, films, filmstrips, games and simulations, multi-media kits, audiotapes, slides, charts, puzzles etc., with brief descriptions. The main subject-areas are Human Rights and Social Justice, Population, Decision-Making, Conflict Resolution, Development, and Environment. And there are interesting theoretical articles entitled 'The Role of Instructional Technology in Teaching World Peace' and 'A Conceptual Approach to Teaching World Peace'. Perhaps the greatest compliment one can pay to this publication is to say that there should be more like it — at the least, that is, each country should have its own national version. Further, it is surely the case that there should be international, not just national, compilations of this kind. Further still, there should surely be **critical** compilations, not just descriptive ones. Some people, for example, are considerably more interested in

'learning world justice' than 'teaching world peace', and would welcome a compilation which evaluated materials from such a viewpoint.

PEACE EDUCATION: THEORY AND PRAXIS
edited by **Magnus Haavelsrud and Robin Richardson**, and available free of charge from **One World Trust, 37 Parliament Street, London SW1**. This is an offprint from the 'Bulletin of Peace Proposals', published by the International Peace Research Institute, Oslo. The editors give extracts from nineteen recent articles or lectures — the authors quoted include Rajni Kothari (India), Jaime Diaz (Columbia), Paolo Freire (Brazil), Adam Curle (UK), David Schimmel (USA), Betty Reardon (USA), Johan Galtung (Norway). There is also an article by William Eckhardt, of the Canadian Peace Research Institute, outlining recent developments in peace research and education. And there are articles by the editors, on curriculum planning and political/educational controversy respectively.

RATIONAL CONFLICT RESOLUTION

by **Anatol Pikas**, and available from him at **Ovre Slottsgatan 10, S-752 Uppsala, Sweden**. This is a very detailed survey of conflicts and misunderstandings in everyday relationships, particularly within a family or amongst friends, and of ways in which such conflicts can be resolved. It is based on extensive trials with students in the 17-20 age-group, and is intended in particular for psychology courses. There is a wealth of illustrative examples and case-studies, under the general headings of 'Improving Communication', 'Increasing the Chances of Reason', 'Subjectivity and Objectivity', 'Aggression', 'Withdrawal', 'If You are in a Weak Position', etc. The book is almost entirely about interpersonal questions as distinct from political questions, and does not refer in detail to the political and economic structures within which interpersonal relationships always, and necessarily, occur. It is nevertheless an excellent introduction to its subject — 'rational conflict resolution' — and could be readily complemented, as indeed the author points out and would welcome, by reference to societal and international issues.

TEACHING LONDON KIDS

published by a group of teachers within the London Association for the Teaching of English, and available from TLK, 3 Overstrand Mansions, London SW11, price 20p post free. This is a quarterly publication 'concerned with exploring . . . the practice and dilemmas of progressive/socialist teachers; . . . the ways in which the power structure of society affects the organisation and curriculum of schools; . . . presenting positive strategies for action.' It has a lively visual format, and contains extremely stimulating short articles on education seen from a politically radical viewpoint. Some articles are, of course, theoretical. But others directly relate to the everyday work of schools — particularly urban comprehensive schools — and to everyday problems of teaching and learning, and to relationships between teachers and pupils. So far the bulletin has included only occasional reference to international affairs, as distinct from national or London affairs. But its mingling of social criticism on the one hand with discussion of very practical teaching initiatives on the other means that it has great potential interest for people primarily concerned with 'world studies', 'peace education', 'development education', etc.

TEACHING GLOBAL ISSUES THROUGH SIMULATION: IT CAN BE EASY

edited by William A. Nesbitt, and published by Center for War/Peace Studies, 218 East 18th Street, New York, NY 10003, price \$1.50. This is a special edition of the quarterly bulletin entitled *Intercom*, published by the Center. There are some extremely clear articles, written in a generally informal and attractive style, about particular simulation games and exercises; some very helpful notes entitled

'Things to Do, Think About, and Watch Out For'; and an excellent list of games currently available for sale in the United States. In several important ways this publication sets a really high standard in the general genre of 'handbooks for teachers', and should definitely be widely known, both for its own sake and as an exemplar to be imitated.

TOWARDS TOMORROW

published by One World Trust, 37 Parliament Street, London, and available free of charge as long as stocks last. It is 'an experimental notebook on teaching and learning about contemporary world affairs', and in its present form is a draft for comment and criticism. Its intentions and format are described at greater length elsewhere in this Bulletin.

ILLUSTRATIONS

The picture on the cover is by Denise Allaway, and was drawn to accompany one of the allegories printed in '*Towards Tomorrow*'. It recalls that if the history of the human race is contracted into 24 hours, with the start at midnight, then agriculture appears at 6 o'clock in the evening, civilisation in Egypt at about 7.30 pm, Buddhism and Confucian philosophy at 10.10, Julius Caesar at 10.30, the scramble for Africa at 11.55, and the first of those arrogantly but erroneously entitled 'world' wars at 11.58. The story continues by recalling that during the last minute before midnight "these people from northern Europe were pushed back out of India and Africa, and also back out of many other countries, though not out of North America, where they had become very settled indeed. Also during this last minute these people invented nuclear weapons, they landed on the moon, they were responsible for almost doubling the world's population, they used up more oil and more metal than had been used in all the previous 23 hours 59 minutes put together." The story concludes: "It was now midnight again. The start of a new day."

Other pictures in this Bulletin are re-printed with acknowledgement to 'Punch'. They are also printed in '*Towards Tomorrow*', with some notes on ways in which they, or other similar ones, could be used to stimulate thought and discussion in school classrooms.

As mentioned elsewhere in these pages the book '*Towards Tomorrow*' is available free-of-charge in its draft edition, and can be obtained from One World Trust, 37 Parliament Street, London SW1.

THE NEW ERA incorporating World Studies Quarterly Bulletin

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